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&c. &c. &c.

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Toute Doctrine, tout Culte, toute Religion d'où la Raiſon eſt bannie, & où l'*Imagination* & les *Paſſions* dominent & paſſent pour des operations du Saint-Eſprit, mérite à tres-juſte titre le nom de *Fanatiſme*. Un Fanatique qui ſe perſuade que l'Eſprit de Dieu l'anime, & agit en lui d'une façon *particulière*, a d'ordinaire une prodigieuſe volubilité de langue: il fait tres peu de cas de la Raiſon; quelquefois même il a pour elle une averſion inſurmontable: il ne doit naturellement pas faire grand cas de l'Ecriture Sainte. De ſolides raiſonnemens font ſoulever le cœur au Fanatique; il fait en general aſſez peu de cas de la vertu, ſouvent même il en parle avec beaucoup de mepris. Un autre Caractère du *Fanatiſme*, c'eſt l'*Orgueil*; il tend a bannir du cœur toute Religion, eſt deſtructif de toute vertu morale, & il ouvre la porte á l'intolerance, á la fraude, á l'ivrognerie, á l'impureté & aux plus grands attentats contre le Gouvernement & la Societé civile.

STINSTRA *on Fanaticiſm.*

ORIGINAL CRITICISM.

Hints to the Public, and the Legiſlature, on the Nature and Effect of Evangelical Preaching. By a Barriſter. *Part the Firſt.* 8vo, pp. 150. Johnſon. 1808.

IT is one of the numerous evils ariſing out of the innovating ſpirit of the times, that the miſapplication of *terms* has a tendency to bring the things or qualities which they are meant to expreſs, though eſſentially good in themſelves, into diſrepute. Thus the proſtitution of the word *liberty* by the regicides of republican France to the moſt deteſtable ſyſtem which the perverted intellect of man ever deviſed, or of which a wicked heart ever prompted the execution, rendered, in a ſhort time, *liberty* a term of reproach. And thus the arrogant aſſumption, by certain fanatical preachers and teachers, of the diſtinction of *evangelical* as excluſively applicable to their own doctrines and to their own diſcourſes, is but too well calculated to bring into contempt that pure and ſound expoſition of the precepts and doctrine of the bleſſed Founder of our Faith (as contained in the writings of the Evangeliſts), to which, and to which alone, the epithet *evangelical* can with propriety be applied. As it is the bounden duty of every miniſter of the Church of England *ſo* to expound Scripture,

the *preaching* of them all, we muſt preſume, is *evangelical;* and the excluſive aſſumption of the epithet by any portion of them is moſt arrogant, as it neceſſarily implies that ſuch portion *alone* diſcharge their duty. The fallacy of theſe vain pretenſions, however, was ſo fully demonſtrated in our lengthened notice of the boaſted production of Mr. Overton (the choſen champion of the ſect), and of other publications relating to that controverſy, as to render it perfectly unneceſſary to ſay another word upon the ſubject in this place.

The writer of the tract before us has diſplayed equal zeal and ability in expoſing thoſe imminent dangers which threaten the Eſtabliſhed Church from the alarming progreſs of Methodiſm, to which it is devoutly to be wiſhed that the Legiſlature would apply the words of a memorable reſolution, that "*It has increaſed, is increaſing, and ought to be diminiſhed.*" But while we applaud his motives and do juſtice to his efforts, we cannot but expreſs our opinion that he has, in one reſpect, been deficient in judgment. His juſt indignation againſt thoſe outrageous fanatics who inceſſantly miſrepreſent the plaineſt precepts of Chriſt, and pervert the moſt ſimple doctrines of the Scriptures, appears to us to have occaſionally betrayed him into the uſe of expreſſions (evidently employed to mark the ſtrength of his reprobation) that may give riſe to imputations of unſoundneſs, which, we are fully convinced, would be wholly undeſerved. In condemning the uncharitable tenets of the Calviniſts, and the miſchievous doctrine of an *excluſive* reliance upon *faith* without any the ſmalleſt attention to *good works*, he has not been ſufficiently guarded in his language, nor ſufficiently explicit in the declaration of his own principles; and, from this omiſſion, it is to be feared that his artful and malevolent adverſaries will impute to him a diſbelief of the doctrine of *original ſin*, and a reliance on the all-ſufficiency of *good works*. We are perſuaded that he is too ſound a member of the Eſtabliſhed Church not to believe that *good works without faith* cannot lead to ſalvation, under the Chriſtian covenant, any more than mere abſtract faith without works. Indeed, good works are at once the neceſſary evidence, and the certain fruits, of a pure faith; and we are equally perſuaded that he does not mean to deny the corrupt nature of the offspring of Adam, or the doctrine of original or birth ſin, as ſet forth and explained in the *ſixth* of our Thirty-nine Articles. We do not, we confeſs, participate in the apprehenſions expreſſed by the late Dr. Horſley, that diſguſt at the errors of Calviniſm will lead men into the oppoſite extreme. We are only afraid that it may render them unguarded in the expreſſions which they may ſelect for

the conveyance of their indignation to the public, and ſo lay them open to the attacks and miſrepreſentations of their opponents. Our perſuaſion that the author of theſe "Hints" is really ſound in his religious principles is founded on his ſcriptural quotations, and on his judicious application of them. We now proceed to an examination of his book, which opens with the following remark.

"When we behold a gradual but ſtriking alteration unfolding itſelf in the manners and morals of a people, it is matter of ſome curioſity, ſince we are touched ſo nearly by the effects, that we examine a litle into the cauſe. We have nearly a million of inhabitants in this metropolis alone; if, therefore, any large number of perſons, acting with united force, and with one impulſe, upon the MORALS of this vaſt body, and elevating themſelves into the high and awful ſtation of public teachers, by degrees get the direction of the mind and the diſpoſal of the conſcience of all the lower orders of which this vaſt community is compoſed, it is worth our while to enquire a little into the actual *nature*, that we may determine ſomewhat of the probable *effect*, of the principles which this body of ſpiritual directors inculcate. It is matter of prudence, as well as curioſity, to aſcertain what ſhape the popular mind is likely to take, when, in due ſeaſon, it ſhall come out of the mould in which it is thus to be caſt."

Certainly it is not only prudent and curious, but highly important, to explore the cauſes, and to aſcertain the probable effects, of any change in the manners and morals of a people, on which the fate of a nation ſo eſſentially depends. Of all innovations, this is to be regarded with the greateſt ſuſpicion, and to be watched with the greateſt jealouſy.

"Many and various," ſays our author, "in the preſent generation, are the new ſyſtems to which the old have given place. We have a new ſyſtem of agriculture—a new ſyſtem of gardening—a new ſyſtem of phyſic—a new ſyſtem of politics—and, to crown the catalogue, a new ſyſtem of RELIGION; a ſyſtem which bids fair to explode the old, and to anſwer fully all the expectations of thoſe who have framed it."

He then proceeds to remark, that we have had the whole Goſpel for more than eighteen centuries, which, by its *moral law*, ſupplied to our pious forefathers the rule of life. Theſe have been emphatically called the *good old times*; but when the primitive paſtors enforced on their congregations the moral law of the Goſpel, and the neceſſity of a rigid adherence to it, conceiving that, by ſo doing, they were performing an eſſential part of their duty, it ſeems they were woefully miſtaken! And one of the *evangelical* preachers of

the preſent day has diſcovered that this formed no part of their duty, but that a very different means was to be adopted for entreating the wicked to turn from their wickedneſs, and live.

" I ſhall not declaim," ſays Dr. Hawker, " on the moral excellence of human nature, while our Church prayers with one voice continually declare that we have no health, no excellence in us; neither ſhall I recommend human ſtrength to exert itſelf in acts of moral virtue towards their own ſalvation*."

" When," adds our intelligent author, " it is thus publicly announced, that the new Goſpel preachers will *not recommend* what the apoſtles of the old Chriſtian diſpenſation *recommended*, and that, too, moſt ſtrongly and moſt ſtrenuouſly, and which they enforced by all the motives and all the ſanctions which that diſpenſation reveals, we can readily perceive how enticing ſuch an aſſurance muſt be, and what a concourſe ſuch an intimation muſt draw together. Dr. Hawker accordingly is followed by his crowd of *dear hearers*, whenever his viſit to London from Plymouth is made known amid the congregation of the faithful."

On a late viſit of Dr. Hawker to London, at one of the churches at which he was allowed to officiate, he was attended not by a *congregation* but by a *mob*, who literally ſtormed the pews, and converted the church into a bear garden. Should this *demi-itinerant* preacher again ſtray from his fold, and renew his exhibitions in the metropolis, we ſhall carefully notice the places of his performance, and publiſh the names of thoſe clergymen who are ſo forgetful of their duty to the Church and to their flocks, as to ſuffer ſuch a fanatic to hold forth in their pulpits. So flagrant an abuſe can only be tolerated from one of two motives,---from a congeniality of principle, or from criminal indolence; and either one or the other will require public attention.

Our author, after ſhewing the dreadful growth of vice and immorality among the lower claſſes of people in the metropolis, and the doctrine of ſuch Methodiſt preachers as Dr. Hawker, aſcribing all ſin to the depravity of our nature, and none of it to cauſes in the power of man to prevent or avert, is naturally enough led to aſcribe it, in a great degree, to the prevalence of ſuch accommodating doctrine. To the lan-

" * Solemn Queſtions for Serious Chriſtians, by Robert Hawker, D.D., Vicar of Charles, Plymouth. The better to extend the numerous tracts of theſe evangelical divines, their price is adapted to the lower claſſes. The tract from which they may derive the above intelligence is price twopence; or 12s 6d per hundred to thoſe *who buy them to give away*."

guage of these preachers he successfully opposes the language of Scripture; and clearly proves that, so far from preaching the doctrines of the Gospel, they too often deliver rhapsodies repugnant to those doctrines.

He truly observes, that the growing crimes which our calendars exhibit to the world originate in a breach of those moral duties which a Christian is bound to discharge; and that they will continue to grow, if, instead of being taught to shudder at the transgression of those duties; if, instead of being taught that the reward of eternal life is promised only to those who persevere in well doing, and that, unless they strive by obedience to merit that reward, they will assuredly lose it in that day when God will judge the world in righteousness, and give to every man according to his WORKS; if, instead of this, the people are to be told and assured, from the *press* and from the *pulpit*, that no qualification of *merit* is necessary; that they may multiply their offences *ad infinitum*; that the seducer, the adulterer, the gamester, the prostitute, and the thief, may all proceed in their career of infamy; that their lives cannot be too impure, nor their offences too many nor too aggravated; for that, when once the weapon of sin shall fall from their hands (and this it must do when thus worn out in the service of sin they are too weak to hold it), they will not be precluded by the long catalogue of their crimes from the proffered rewards of the Gospel. Preposterous, monstrous, as this doctrine must appear to every rational Christian, it is really taught by the Vicar of Charles, who says:

"As *no merit induced* God to be thus bountiful, so *no demerit prevents* men from receiving such clemency. These indeed are glorious tidings of good things, and great joy to all people, to tell a poor sinner that NO SINS ARE TOO GREAT, NO LIFE TOO IMPURE, NO OFFENCES TOO GREAT OR TOO AGGRAVATED, when once the weapons of sin are fallen out of his hands, to prevent the blessed influence of Gospel mercies. But only reverse the case, and SUPPOSE *that some qualification of merit is necessary* in the objects of his favour, and that these mercies *are suspended on the performance of such and such duties*, what a VAST ALTERATION would it make in the circumstances of the Gospel* !"

We are here tempted to ask, whether the Bishop of Exeter, who is, we conclude, Dr. Hawker's diocesan, has ever read these precious effusions of his fanatical brain? If he has not, we recommend them to his Lordship's serious attention, who will, of course, do his duty on this occasion; for it is most

"* See Dr. Hawker's 'Prop against all Despair,' p. 10."

revolting to a ſerious Chriſtian to ſee a man who has the right to prefix *Reverend* to his name, and to call himſelf a *beneficed clergyman*, thus libelling the Scriptures! Surely, ſurely, the hand of authority ſhould here interpoſe to ſtop the propagation of ſuch outrageous licentiouſneſs, and to prevent, if poſſible, ſuch horrible perverſion of the intellectual faculties of man. The author's comments on this anti-ſcriptural rhapſody are moſt judicious and forcible.

"Thus it ſeems that all thoſe abandoned profligates, and hardened offenders, which [*who*] are the corruption and curſe of human ſociety, are not accountable for the neglect of any duties, as men and as Chriſtians, for they had NO DUTIES TO DISCHARGE, NOR IS THE FAVOUR OF HEAVEN SUSPENDED ON THE PERFORMANCE OF THEM!!!

"We have, it appears, for eighteen hundred years, deceived ourſelves by the old Goſpel into a belief, that our DUTY towards God and our DUTY towards our neighbour really exiſted, and were duties moſt eſſentially binding upon mankind, and that on our obedience to or neglect of them depended our happineſs or miſery in a future ſtate! Our *Saviour*, in his comprehenſive and beautiful ſermon on the Mount, ſums up the MORAL DUTIES to which the conduct of a Chriſtian muſt conform itſelf, if he would enjoy that felicity in a future ſtate which HE moſt ſolemnly *ſuſpended on the performance of them*. And he adds, with an energy that is awful, 'Whoſoever ſhall *break one* of theſe commandments, and ſhall *teach men ſo*, he ſhall be called the leaſt in the kingdom of Heaven; but whoſoever ſhall *do*, and *teach them* the ſame, ſhall be called great in the kingdom of Heaven.'

"Let us liſten to the *evangelical* effrontery with which the exiſtence of theſe duties is again DENIED, and this threat deſpiſed. Obſerve in what a deciſive tone of deception the preacher perſonates the Saviour of the World, and with what eaſy aſſurance he affirms away the truth, and put *his own Goſpel* in its place.

"'Wiſdom crieth aloud, not in the temple only, and the courts 'of the Lord's houſe, but in the ſtreets and the lanes of the city, among 'the graceleſs, the idle; they who are too graceleſs to attend the 'ordinances of duty, and too idle to be concerned for their own ſal-'vation. And when Jeſus calls, obſerve who they are he calls. He 'ſays, If any man thirſt—If any man hear my voice: He doth not 'ſay, If any good man, or any moral man; but *any* man:—as if 'he had ſaid, I will have my offer made among ſuch as the world 'may fancy too worthleſs to be made partakers of my ſalvation, and 'too far loſt to be recovered. Go ye into the world, and preach the 'Goſpel to every creature. *The ſingle qualification I expect is to be-'lieve the Goſpel: for he that believeth ſhall be ſaved.* And even that 'belief, my Spirit will beſtow: He maketh my people willing in the 'day of his power. All that the Father giveth me ſhall come to me; 'and he that cometh, I will in no wiſe caſt out. Obſerve again

'the extenſiveneſs, the freedom, the ſovereignty, of his grace. *All* 'that the Father giveth: not one, or two, or ten thouſand, but 'ALL. And they *ſhall* come. What, if they do ſuch and ſuch 'DUTIES? *Not a word of the kind.*—What, if they perform ſuch 'obligations? *Not a ſyllable like it.*—It is an abſolute promiſe of 'the Lord Jeſus, founded in his own abſolute power. Here are 'neither *ifs* nor *buts:* no conditions, nor terms. They ſhall come*.'"

We cannot forbear to interrupt our quotation again, in order to expreſs our aſtoniſhment at the paſſiveneſs of our prelates, who can ſuffer ſuch traſh as this to be palmed upon the thoughtleſs multitude, by a beneficed clergyman, with impunity. Is epiſcopal power gone? or is it the will to exerciſe it which is wanting? Or ſhall we be told that it forms no part of the duty of our Biſhops, the appointed guardians of our Church, to ſecure the purity of our doctrine againſt any attempt to diſguiſe, to adulterate, to miſrepreſent, and to alter it, by a clergyman? We contend, that ſufficient power exiſts for preventing the promulgation of ſuch monſtrous poſitions as theſe by any miniſter of the Church, or, at leaſt, of puniſhing the miniſter who ſhall dare to advance them. Is it to be wondered at, that the meeting houſes of Methodiſt preachers, who hold out ſalvation on ſuch cheap and eaſy terms, or rather who (ſtill more bountiful than the Popes) deal it out *gratis* to all comers, whatever the extent of their profligacy and wickedneſs, ſhould be crowded, while the neighbouring churches are almoſt deſerted? Will any argument, derived from the Goſpel, prevail againſt the bold aſſertion which this impious man has, with blaſphemous preſumption, put, as it were, into the mouth of his Saviour, that no terms, no conditions, whatever are neceſſary to enſure a paſſport to heaven; that the ſinner may ſecurely riot in his crimes; that he may ſafely gratify every bad paſſion and every evil propenſity of his heart and mind; that he may fearleſsly ruſh into the gulph of ſin, without any the ſmalleſt danger to his ſoul; that no remorſe, no repentance, no amendment, is neceſſary: in ſhort, that there is no obligation to perform, no duty to diſcharge; but that the grace of God "RISES HIGHER AND HIGHER IN PROPORTION AS THE MISERABLE OBJECTS OF SIN AND INIQUITY HAVE SUNK LOWER AND LOWER."? Can aſſurances, falſifying every principle and part of the Goſpel diſpenſation, thus carried home to the boſoms of the ignorant and illiterate, thus ſpeaking in the

* "'Prop to Deſpair.' This tract, printed ſeparately at a cheap price for the poor, is to be found in the Collection of Dr. Hawker's Works, volume the 6th, p. 122."

plaineſt language to their feelings, and thus flattering their paſſions in the moſt direct manner, be ſucceſsfully oppoſed by any ſcriptural expoſition of the nature and conditions of the Chriſtian covenant; by any arguments, or any language, in ſhort, which a conſcientious miniſter of the Church of Chriſt, who muſt make the Scriptures the groundwork of all his inſtructions and exhortations to his flock, can poſſibly employ? It would betray a woeful ignorance of human nature to admit the ſuppoſition. There need, then, no other cauſe, than this *inequality*, to account for the rapid and wonderful increaſe of Methodiſm. But are the head, the guardians, the miniſters, and the members, of the Eſtabliſhed Church to remain paſſive, and to look quietly on, while ſuch profligate attempts are made to undermine *it*, and to libel the Scriptures on which its doctrines are founded? Are no efforts to be employed to ſtem this licentious torrent, which threatens to lay the venerable fabric in ruins? Or are we to act as if it were not worth preſerving; as if all the eloquence which has been exerted to demonſtrate its purity, its excellence, and its uſe were mere *verba et voces*; and as if its defence conſtituted no part of the duty of its members? In times like theſe, when our Eſtabliſhment is thus menaced, from within and without, by ſectaries and religioniſts of every deſcription, we ſolemnly adjure our prelates, our miniſters, our legiſlators, and our Sovereign, to ſtretch forth their hands to ſave it from deſtruction. If the means of preſervation which the Conſtitution ſupplies be not adequate to the purpoſe, let other means be quickly deviſed, and promptly executed. Its defence is a primary, a permanent, conſideration; it is a duty imperative on all, the neglect to diſcharge which is highly criminal. Even conſidered in a more confined view, and on a more contracted ſcale, as a mere queſtion of civil policy, it becomes a matter of moſt ſerious attention, to check the propagation of opinions which tend to eradicate from the minds of the lower claſſes of the community (which, God knows! are already ſufficiently depraved!) every principle of morality; and to deſtroy, by removing all fear of future puniſhment, the ſtrongeſt of all poſſible checks to licentiouſneſs, diſhoneſty, and every ſpecies of crime. *Demoraliſer le peuple* was one of the prime reſources of the French regicides, when they ſought to deſtroy all exiſting inſtitutions; and their uſe of it diſplayed a deep knowledge of the human heart. What ſecurity have we, then, that the ſame means may not be employed to produce the ſame effect in this country? But whatever its effect may be, it is the duty of thoſe in authority, whether in Church or State, to exert themſelves for the ſup-

preſſion of an evil, equally prejudicial to religion and to ſocial order, and, conſequently, moſt diſgraceful to a Chriſtian country.

The author has extracted a paſſage from an "advertiſement" prefixed to the duodecimo edition of the *Beauties of the Anti-Jacobin or Weekly Examiner*, and written by the *founder* of the ANTI-JACOBIN REVIEW, in which that writer ſtrongly warned his countrymen againſt the conſequence of French atheiſtical principles, which were, at that time, propagated, and much in the ſame way in which methodiſtical doctrines are now propagated; and he aſks, whether the ſame language be not ſtrictly applicable "to the conſequences of Engliſh Evangelical principles?" To this queſtion we anſwer in the affirmative; and he will perceive that our call upon the Government to check theſe laſt is as ſtrong as that of the writer in queſtion was for the ſuppreſſion of the former;—whoſe very words we will now apply to the preſent ſubject of diſcuſſion:—"In other times, when the acquiſition of power between rival parties is the object of contention, government may, without danger, ſilently contemplate the ſquabble, and remain paſſive and inert. But when the object of competition is the ſocial and civilized world, *with all its venerable train of religious* DUTIES and MORAL feelings, no individual can be neutral and virtuous, no government can be active and innocent."

The author's obſervations upon the writings of Dr. Hawker, their tendency and effects, are excellent, and will be read with great ſatisfaction by every ſober Chriſtian and moraliſt. Having diſmiſſed this ſchiſmatic and fanatic, with proper admonitions, he proceeds to examine the writings of another of the ſame claſs, that *ſpiritual ſwindler*, the Reverend Rowland Hill, author of Village Dialogues, and ſchiſmatical prater at the Round-houſe in Blackfriar's-road. This man, too, was regularly ordained, though he be not a *beneficed* clergyman. In accuſing him of *ſwindling* we muſt not be underſtood to charge him with an indictable offence, for obtaining money or goods under *falſe pretences*, according to the legal import of theſe words. But we mean to ſay, that he allures his congregation, by perſuading them that, as he is a miniſter of the Eſtabliſhed Church, in liſtening to him, they can hear nothing but the doctrines of that church; and that, by reſorting to his ſchiſm-ſhop, they prove themſelves good members of the church. Now theſe are pretences as falſe as any to which ſwindlers have recourſe for defrauding honeſt men of their money or goods, and therefore the conduct of Mr. Hill may fairly be claſſed under the head of *ſpiritual*

ſwindling. In reſpect of the place in which he holds forth, he has recourſe to a paltry artifice, for, though it goes by his name, paſſes for his, and is, we believe, really his property, it is regiſtered in another name, that of *Wilkes.* The object of the artifice is to ſcreen himſelf from eccleſiaſtical cenſures, and eccleſiaſtical penalties; conſcious, that, if ſtripped of his clerical robes, his power of ſpreading ſchiſm would be materially circumſcribed. The falſe inſinuations, baſe calumny, and miſchievous tendency of Mr. *Hill's Village Dialogues* have been formerly expoſed in this work. Our author entertains a very juſt opinion of that publication, and gives a juſt character of it.

He then makes an extract from the Sermons of another *Evangelical* Preacher, a *Mr. Toplady,* in order to ſhew how zealouſly all theſe ſchiſmatics labour in the ſame cauſe. As many of our readers may not be acquainted with Mr. Toplady's works, we ſhall lay the paſſage, quoted by our author, before them.

"THE RELIGION OF JESUS CHRIST ſtands eminently diſtinguiſhed, and eſſentially *differenced,* from every other religion that was ever propoſed to human reception, by *this remarkable peculiarity,* that, look abroad in the world, and you will find that every religion, *except* ONE, puts you upon DOING SOMETHING in order to recommend yourſelf to God. A MAHOMETAN expects to be ſaved by works; a PAPIST looks to be juſtified by his works; a free-willer hopes for ſalvation by his *works, compliances, endeavours,* and *perſeverance;* a PAGAN, if he believes that there is a future ſtate, expects to be happy hereafter, by virtue of the ſuppoſed *good he does,* and of the evil he leaves undone; a MYSTIC has the ſame hope, and ſtands upon the ſame foundation. It is only the religion of Jeſus Chriſt that *runs counter* to all the reſt, by affirming that we are *ſaved,* and called with an holy calling, *not* according to our works, but according to the Father's own purpoſe and grace, which was *not* ſold to us, *on certain conditions to be fulfilled by ourſelves,* but was given us in Chriſt before the world began*."

The perfect concurrence between Mr. Toplady and Dr. Hawker will immediately ſtrike the reader, and the obſervations which we made on the latter will conſequently apply, with equal force, to the former. The author quotes divers paſſages from the Revelations, from the Epiſtles of Saint Paul, and from St. Matthew's Goſpel, in order to ſhew how completely at variance theſe *Evangelical* Preachers are with the SCRIPTURES. We leave them to reconcile their own doctrines, with the awful language of Saint John—"And the

* Toplady's Works. See his Sermon on James ii, 19.

dead were judged out of thoſe things which were written on the books, *according to the* WORKS.—And the ſea gave up the dead that were in it; and death and hell gave up the dead which were in them; and *they* were judged *every man according to his* WORKS:"—or with the reaſonable admonition of Saint Paul—"Be not deceived, God is not mocked; for whatſoever a man *ſoweth, that* ſhall he alſo *reap:*"—or with the account which St. Matthew gives of the ſeparation of the *wicked* from the *good,* by our Lord, at the laſt day, when, on account of their *doings* and *miſdoings,* the *wicked* "ſhall go away into everlaſting puniſhment, *but the righteous* into life eternal."

Well may our author aſk, after quoting Mr. Toplady's Sermon,

"Is this the doctrine of the true Goſpel? or is it the doctrine of an avowed Infidel?—If it is the doctrine of the *true Goſpel,* then the *New Teſtament* cannot be the *true Goſpel,* ſince what is juſt before quoted from it" (the paſſages above noticed) "teaches a doctrine ſo glaringly contradictory, that no language on earth can reconcile the one with the other. If, on the other hand, the New Teſtament contains the true Goſpel, then is this the doctrine of one who cannot believe that Goſpel to be true, becauſe he is moſt diſtinctly and directly at variance with it. He is, therefore, let him come in what diſguiſe he may—he is an INFIDEL."

It will be difficult for the Evangelical gentry to evade this inference; nay, it will puzzle the wily *Ignatius* of the ſect, with all his artifices, his quirks, his quibbles, and his impudence, we mean Mr. Rowland Hill himſelf, to anſwer the objections here urged againſt them. The author farther diſſects the doctrine held up by theſe ſpiritual quacks to the adoption of a vicious multitude, and proves that it is any thing but the doctrine of the Goſpel of Jeſus Chriſt. Moſt heartily do we concur with this zealous advocate in his declaration that, "whoever weakens in ſociety the veneration for morality is a traitor to his country; and whoever diminiſhes the influence of religion in the world, *as a rule of daily conduct,* is a traitor to his God. But it is not the diſguiſe of an Evangeliſt that ſhould ſcreen him from ſhame, or ſhelter him from indignation; it is a cloak that has been worn threadbare in the ſervice of bigotry and impoſture. It is high time that ſome efforts ſhould be made to reſcue ourſelves from the abuſes that are practiſed under it."

Proceeding in his inveſtigation, our author exhibits various other examples of the profligacy of Evangelical preachers in

decrying virtue, and in discouraging every attempt to act virtuously and righteously.

"'There was a man in the land of Uz (says the Scripture) whose 'name was Job; and that man was perfect and upright, and one 'that feared God, and eschewed evil.'—What comment does the Evangelical preacher" (Mr. Rowland Hill, in his Village Dialogues) "make upon this? What construction does he put upon it so as to discourage others from the imitation of such a character? 'There is no doubt (says he) of the integrity of Job, but while he was righteous, he was self-righteous, and this was his crime.'—What blasphemous jargon is this, which admits the *integrity* and the *uprightness* of the character alluded to, and at the same time denounces this personal righteousness as CRIMINAL! I can use no language which would sufficiently stigmatise so gross and glaring an attempt to root out of the popular mind all respect for the practice of *virtue*, by attaching to it the imputation of *guilt*.

"That *self-murder* is a sin, we know, but it was left for the new theory of religion to teach the guilt of *self-righteousness*.

"Where do we find it affirmed that the *righteousness* of Job was *criminal*? What authority is quoted to support a language so stupidly contradictory? What a contemptible opinion must such writers entertain of the British public, before they can venture to dictate to it in such a strain of unmeaning gibberish! No man that did not count upon finding in every reader a greater fool than himself, could risk the publication of such impious trash."

But Mr. Hill did so count, and unfortunately it appears that he did not *count without his host*, for his Village Dialogues have entered into a *fourth edition!!*

"Those," adds our author, after many other judicious comments on these pestiferous dialogues, "who know the actual state of the morals of the lower classes in the different hamlets and villages, can alone judge of the pernicious and destructive effects which arise to society from the propagation of principles so adverse to their reformation. Every county magistrate throughout the kingdom has daily occasion to lament the increase of depredations committed, not only on the farmer, but on property of every description in their respective neighbourhoods. It is equally the duty and interest of every man to give effect, to the utmost of his means, to the exertions of the magistrates to suppress them. But let any person ask himself whether he thinks the amendment of these offenders, if in an hour of remorse their conscience should send them to seek instruction, is to be effected by such an address as the following:—

"'You must *despair* of obtaining salvation by your works, your 'SORROW FOR SIN,' or your FUTURE AMENDMENT, and this *will* 'make the Gospel welcome to you*.'—Can any man that is not crazy

"* Burder's Village Sermons, seventh edition, Sermon iii, p. 25."

ſit down deliberately and pen ſuch diſcourſes for the preſs? Can any man, calling himſelf a miniſter, and profeſſing to teach the doctrines of the great Founder of our religion, who died, that by his teaching and his example he might ſave his people *from* their ſins, impiouſly aſſure every claſs of offenders, that they cannot come to him too heavily laden with crimes and offences, and that it is fooliſhneſs to think of mending their lives by way of preparing themſelves to appear before him.—'Abſtain from all appearance of evil,' is the injunction of St. Paul. 'Be ye perfect, even as your Father which is in heaven is perfect,' is the exhortation of our Saviour himſelf, to thoſe who came to him, and by him directed to be enforced wherever his Goſpel is preached. Can we turn with patience—can we even turn without a mixture of diſguſt and horror to the impious reverſe of all this, delivered to the ignorant multitude, in the coarſeſt language which vulgar fanaticiſm can furniſh? 'This man,' ſays this village reformer, 'receiveth hearers; he came on purpoſe to ſave them, 'and bids you come that he may ſave you. Think not *fooliſhly* 'firſt to *mend* yourſelves and then come to him; you will never be 'better till you do come.

'Come needy, come GUILTY, come loathſome and bare,
YOU CAN'T COME TOO FILTHY, come juſt as you are*.'

"Is it not inſufferable that a man ſhould dignify this trumpery with the title of SERMONS? Is it not lamentable that ſuch diſcourſes and ſuch doctrines ſhould find their way to the hand of the credulous people in all quarters of the country, and that ſermons of this ſtamp ſhould paſs through numerous editions, to the utter excluſion of every work by which the principles of religion might be diffuſed, and ſociety be reſcued from the dominion of thoſe errors by which it is miſled, and thoſe crimes by which it is corrupted?"

The parable of the wedding-feaſt, at which the gueſt who had not on a *wedding garment* was, by the order of the king, caſt into outer darkneſs, is oppoſed by the author to the impious traſh of Mr. Burder, in order to ſhew that he does not take the New Teſtament for his guide any more than his worthy coadjutors Meſſrs. Hawker and Hill. The author truly remarks, that it is a part of the policy of theſe artful enthuſiaſts to exclude from their circles all books which do not favour their own pernicious principles; by which means their followers are as completely their ſlaves, in mind and thought, as are the members of the Romiſh Church ſlaves to their prieſts, through whom alone they read and learn the ſcriptures! He introduces to us a Mr. John Clayton, Junior, who prefixes *Reverend* to his name, who writes ſermons "on the danger of reading impartial books," and

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"* Burder's Village Ser., vol. i, Sermon xx.—*Seventh edition!!!*"

who has erected himself into the *arbiter elegantiarum*, or rather the director-general of the studies, of the whole sect. This man, who cannot write English, is, we are told, a writer in the *Eclectic Review*, which was established for the express purpose of propagating Methodistical principles, and which has lately fallen within the capacious grasp of Messrs. Longman and Co.; and has, consequently, become their *general advertiser*, or the instrument of puffing all the multifarious publications which issue from their teeming press. A *faux pas*, however, was lately committed, by one of the Eclectic reviewers, in the pay of these judicious patrons of literature, (whether Mr. Clayton or some other we pretend not to know) which roused the virtuous indignation of his liberal employers. A new book which they had published was sent to be puffed, as usual, in their own Review, but the critic, with more honesty than judgment, pointed out numerous defects in the work, some of them offensive to decency, and, in short, spoke truth of it. On the day of publication, when the publishers first cast their eye on the Review, and were probably looking for some favourable sentence to add to an advertisement* of their new production, they discovered, to their utter astonishment, "censure, where they sought for praise." Indignant, at this scandalous breach of trust, they literally tore the article out of the Review, sent it in an imperfect state to their customers, and, in a subsequent number, made an apology for the *omission*, which they supplied by a different article!!!

To return, however, from this digression, we shall only observe, that Mr. Clayton, in what he calls a Sermon, has the audacity to enjoin those who have sinned during the day, "to close their engagements by penitentially *casting their guilt on their compassionate Saviour*," for which he receives a very proper correction from the able hand of our author. Mr. Clayton junior, it seems, joins the veteran schismatic Hill, in dissuading their followers from reading REVIEWS. This prohibition proceeds from a similar motive to that which induced the Romish priests to forbid their flocks to read the Bible. The

* If the public will take the trouble of examining the advertisements of new books, they will, almost invariably, find a favourable extract tacked to those of Messrs. Longman and Co. from the *Annual Review*, or the *Eclectic Review*, of which they are the proprietors; and, on the other hand, in many of their publications, these same reviews are represented as almost the only vehicles of sound criticism. Thus there is action and re-action; and the new books and the reviews are employed to puff each other.—So is the public miserably duped!

veteran knew very well that if his congregation read ſome Reviews, they would very ſoon detect his impoſitions and forſake the Round-Houſe; but the novice was influenced by a mere mercenary motive, and was ſilly enough, too, to avow it, in his Sermon, where he complained, that his followers, by taking in ſuch works, "contributed twice as much to the ſpread of ruinous opinions, *as to the ſupport of their Evangelical miniſter*, who labours to inſtruct them in the things which make for their peace."

But never, ſurely, was ſo indiſcreet a novice as young Mr. Clayton; for not ſatisfied with the avowal of his own ſelfiſh motives, he reveals, in the ſame notable diſcourſe, the deteſtable hypocriſy of his ſect. "Upon entering ſome houſes, (ſays he) I have been ſtruck with the following inconſiſtency, ---the heads of them would not ſuffer any member of the family to read the nonſenſe and wickedneſs which the vagabond pamphlet-ſellers bring to their door. Yet I have ſeen lying on their table, or ſide-board, a volume which they themſelves had been reading, calculated to inſtruct their houſehold in the darkeſt myſteries of vice." Our author has ſaved us the trouble of making a ſingle comment on this curious confeſſion by his own pertinent remarks.

"What! publicly profeſſing a zeal for the deepeſt myſteries of godlineſs, and privately inſtructing themſelves in THE DARKEST MYSTERIES OF VICE! This is a ſad ſecret diſcloſed. It was ſomewhat unguarded to publiſh the fact; but ſurely it ſhould either have been reported with the moſt indignant cenſure, or not at all. Is ſuch rank and impious hypocriſy amongſt his religious followers to be merely noticed as *inconſiſtency?* I know not what ſuch ſort of conduct may denote in the *evangelical* world; but, in the *moral* world, we ſhould certainly not have found ſo ſoft a term for it."

In order further to promote the *good cauſe* of Methodiſm, a new edition of John Bunyan's Pilgrim's Progreſs has been lately publiſhed; and as the taſk of loading it with appropriate notes was conſidered as too burdenſome for one, two Evangelical annotators were employed for the purpoſe,---the Rev. J. Newton, and the Rev. Dr. Hawker, and ſome notable ſpecimens of their ſkill in this line of compoſition are exhibited by our author. But our notice of this valuable tract has already been ſo lengthened, beyond our uſual limits, that we muſt now cloſe both our obſervations and extracts with one other inſtance of evangelical conſiſtency, evangelical modeſty, and evangelical learning.

"The evangelical fraternity, though they rail with ſuch rancour gainſt all reviews not attached to their intereſt, take care to review

their own writings with abundant approbation. The ECLECTIC REVIEW was inſtituted for that purpoſe. The pompous eulogium pronounced upon it by Mr. Clayton, jun. in his *condemnation* ſermon, is written in a tone of arrogance that is truly ludicrous. The EVANGELICAL MAGAZINE alſo, which circulates every month the number of about *twenty-four thouſand*, ſets apart a portion of its valuable pages to *review* the productions of the Evangelical preſs, and to diſplay their manifeſt merits. The *learned* editor, in the inſtance I am about to adduce, has ſhewn to the public how well qualified he is to decide and dictate in the republic of letters. In the laſt number of this renowned work, this *learned* editor expreſſes ſome doubt reſpecting the faith due to a literary diſcovery announced in the Marſeilles Gazette, Oct. 20th; and, winding up his detail, he exclaims, with all the poignancy of *claſſical* ſcepticiſm,

'Credat Judæus Appelles*!'

"This immortal PAINTER is here, for the firſt time, ranked with the ſons of circumciſion!!! The Jew APPELLES!!! As this learned editor and theological *reviewer* takes his Latin from hearſay, it may be uſeful to him, for the avoidance of future blunders, to enquire from whence the quotation is made, before he ventures to decorate his evangelical labours with ſuch ſpecimens of claſſic lore. The line with which he meant, in the preſent inſtance, to ſanction his incredulity, he will find in Horace, ſat. v, l. 100. I refer him to the original, that he may not hereafter corrupt the text of the Claſſics, as he does the text of the Scriptures. His Latin and his Logic may paſs muſter with the readers of John Bunyan, and the *Village Sermons*.—Nonſenſe makes no ſtumbling-block in the way of *their* creed. With them abſurdity is ſure to be well received, if it comes well recommended."

If the members of the Eſtabliſhment were but half as zealous in promoting the circulation of books containing ſound principles of religion and morality, as the ſectaries are in extending the ſale of thoſe of an oppoſite deſcription, we ſhould not live to lament the alarming progreſs of fanaticiſm, at leaſt to the extent to which it is now arrived. But ſorry are we to ſay, that, in this reſpect, there exiſts a moſt lamentable and *ſuicidal* apathy; they will beſtow, indeed, the barren tribute of praiſe on the efforts of thoſe who fight the battles of the church, but they will not incur expence, ſubmit to inconvenience, nor make the ſmalleſt exertion, to reward their labours, or to enlarge the ſphere of their utility. When ſuch indifference is viſible on the one ſide, and ſuch indefatigable perſeverance and induſtry on the other, how can we hope to prevail in ſo unequal a conflict! But, however diſpirited by the ſhameful neglect of duty in others, we

* "See the Evangelical Magazine of laſt month, [Nov.] p. 527."

HISTORICAL VIEW

OF

THE POLITICAL STATE OF EUROPE.

SINCE our laſt brief View of the Political State of Europe, it has aſſumed a brighter aſpect, and held out more cheering hopes, than it has preſented ſince the firſt dawn of that gloomy day, which ſaw the Tyrant of the Continent graſp the iron ſceptre of uſurpation, and lay the baſis of that barbarous force which was deſtined to cruſh with its weight the moſt potent and moſt military nations of the Continent. Ten years have now nearly elapſed, ſince Heaven, for the puniſhment of a ſinful race, was pleaſed to allow the elevation of Napoleone Buonapartè, a man of low birth, ferocious manners, and a ſanguinary mind, to the ſupreme power in that impious country, which had publicly rejected the proffered mercy of a redeeming God! From that period to the preſent moment, his life has been a conſtant tiſſue of crimes, exceeding each other in perfidy, in atrocity, and in wickedneſs. Not an act of his life which did not ſeem imperiouſly to call for the vengeance of an offended Deity: but ſtill he was ſuffered to proceed; and, as his guilty ambition appeared to have no limits but thoſe of the world, ſo were the enormities by which he ſought to promote its gratification ſubject to no reſtraints from the warning voice of religion, from the ſuggeſtions of honour, or from the dictates of conſcience. Like his great prototype, the Devil, Napoleone Buonapartè ſeemed to regard EVIL as his natural element, SIN as his chief delight, and DESTRUCTION as his principal buſineſs. Armed with brutal force, he overleaped or broke down all the barriers which Providence, Nature, or Policy, had erected for the preſervation of freedom and independence. His ferocious tyranny reached from the body to the mind; and, having begun his deſpotic career by reducing his own ſubjects to the moſt abject ſtate of ſlavery of which the hiſtory of mankind affords any example, having cemented his throne with the blood of his own people, he ſent forth the Genius of Deſolation into the neighbouring countries; ſpread death and deſtruction around him; in a few years, almoſt deſtroyed the very germs of civil ſociety, and went near to eſtabliſh the iron age of Pagan mythology. The deſpairing world ſeemed petrified with

aſtoniſhment and horror; kings and kingdoms vaniſhed at the touch of his magical ſword, like the paſteboard figures before the wand of Harlequin. Monarchs were benumbed with their fears; they loſt all ſtrength, activity, and foreſight; even the ſenſe of ſelf-preſervation—the inſtinct of the brute—forſook them; and they held out their ready hands to receive the chains which the Scourge of the Continent had prepared for them. If, amidſt this gloom of death, a ray of hope occaſionally intervened, the enlivening gleam was tranſient as the lightning's glance, ſerving only to render the ſucceeding darkneſs more horrible.

Such was the dreadful picture which the European Continent, till lately, exhibited, from the Danube to the Scheldt, from the Guadalquivir to the Seine! Under ſuch auſpices did the preſent year open upon us. *Ruſſia* reduced, degraded, and controuled; *Pruſſia* annihilated; *Sweden* threatened with deſtruction by the triple force of France, Ruſſia, and Denmark; *Denmark* the willing, though impotent, tool of the Uſurper; *Auſtria* paſſive, though not inert, trembling from the recollection of paſt diſaſters, with curtailed dominion and crippled power, hemmed in on every ſide by French troops; the whole of *Italy*, from the *Alps* to the ſouthernmoſt point of *Calabria*, under the abſolute dominion of France, except the immediate territory of *Rome*, which could offer no reſiſtance to the will of the Tyrant; and *Tuſcany*, which, though nominally independent, was occupied by his troops. The petty kingdoms and principalities of *Germany* were nothing more than fiefs of the French empire, held at the will of the lord; *Holland* was occupied by his brother, and ruled by himſelf; *Portugal*, ſubdued and tributary; and, laſtly, *Spain* as completely ſubjected to his will as if the prince on the throne had been a *Buonapartè*, and not a *Bourbon*. To look down from the ſtupendous height to which this low-bred Corſican had thus been raiſed, in the courſe of a few years, to the abject ſtate from which he iſſued, one would have thought that no ſentiment would have been left in his mind, but wonder at the paſt and exultation at the preſent. He had enough to gratify even the graſping ambition of a Lewis XIV; he had every thing, in point of territory, that was neceſſary for ſecurity and enjoyment—except, indeed, a legitimate title and a quiet conſcience; and, in aiming at farther acquiſitions, he could gain little that was deſirable or uſeful, while he might riſk in the conteſt all the fruits of his perfidy, triumphs, and crimes.

There are two or three points, however, which the politicians of the day ſeem totally to have overlooked in the ſituation and character

of Buonapartè. In the firſt place, his government is eſſentially military: having obtained his power by the ſword, and being hated by the people, he is obliged to keep an enormous army on foot, for the twofold purpoſe of preſerving his deſpotic authority at home, and of keeping in awe thoſe crowned vaſſals in his vicinity whom he has plundered, oppreſſed, and degraded. For the ſupport of this army immenſe funds are requiſite, which cannot be derived from a kingdom haraſſed and exhauſted by a revolution of twenty years' duration, and drained to the utmoſt by the immoderate exactions and criminal exceſſes of an arbitrary and profligate government: hence ariſes the neceſſity of providing other means for the payment of the troops, who are accordingly quartered in foreign countries—in Poland, in Italy, in Spain, in Germany, and in Holland, where a very extenſive force is maintained without the ſmalleſt expenſe to the ruler of France. Another effect of a government ſo ſupported, is the danger of diſaffection in the troops, who cannot fail to ſee that to them, and to them alone, is the Tyrant indebted for the ſceptre which he ſways, and for the power which he exerciſes. Here, then, in addition to the hopes of plunder, is a ſtrong motive for engaging in a foreign war, ſince active ſervice is known to be the beſt corrective of a mutinous ſpirit. Another motive ariſes out of the reſtleſs and turbulent diſpoſition of the Tyrant, which will not ſuffer him to reſt while any European throne is filled by a lawful monarch; while any member of the Houſe of Bourbon has a political character, "a local habitation, and a name!" A legitimate ſovereign is a living reproach to him; and a crowned Bourbon is to him the ſame "horrible ſight" as the eight kings, which the weird ſiſters placed before his eyes, were to Macbeth.

It is only by a due attention to theſe circumſtances that his late conduct, marked as it is by every feature of ſtupid impolicy, of incorrigible folly, and of wanton barbarity, can be accounted for. We were always of opinion that the impetuoſity of this man's-temper would, ultimately, prove the means of reſcuing Europe from his yoke. It is perfectly clear, that, by the exerciſe of a little patience, and by the practice of thoſe artifices in which his wily counſellors are ſo perfectly converſant and ſo deeply ſkilled, he could, in a very few years, have ſucceeded in completing the ſubjugation of Europe without a hoſtile ſtroke. All the great powers were already ſubdued, with the ſingle exception of Auſtria, of whoſe pliancy in making every required ſacrifice, and in ſubmitting to every ſpecies of inſult, he

had ample experience. In poſſeſſion of Poland, of Italy, of the paſſes into European Turkey, of Switzerland, of Hanover, and of every part of Germany (for whether held immediately by himſelf, or by his vaſſals, the political effect was the ſame) which bordered on the hereditary dominions of Auſtria, he could eaſily, by degrees, have ſo cramped her power, as to render her an impotent and inoffenſive neighbour; or, had he choſen to throw off the maſk, he might at a fit period have attacked her with advantage, and with every proſpect of ſucceſs. But this artful and temporizing policy ill ſuited the temper of the Tyrant: his diſordered mind could brook neither oppoſition nor delay. Long accuſtomed to triumph, and unuſed to contradiction, he became inflated with ſucceſs, and really imagined that his will was law. He diſdained to adopt thoſe prudential meaſures to which a more ſagacious tyrant would have had recourſe; he departed even from his uſual maxim, *divide et impera;* he would not ſtoop, either to conceal the whole extent of his gigantic projects, or to accompliſh them ſeparately. While he *kidnapped* the Royal Family of Spain, and provoked the rage of every inhabitant of that perſecuted country, he wantonly dethroned the Pope, and ſo ſet the whole Papal world againſt him; raiſed the jealouſy of Auſtria, by demanding a paſſage for his troops through the heart of her dominions; drove Pruſſia to deſpair, by a refuſal to fulfil the ſtipulations of the diſgraceful Treaty of Tilſit; and alarmed Ruſſia by the demand of ſome ſacrifice of territory on her Poliſh frontier. *Quem Deus vult perdere, prius dementat;* and, if political inſanity be a ſure ſymptom of approaching deſtruction, we may conſider the reign of the Corſican as drawing faſt to an end; for certainly nothing but a combination of pride, preſumption, and ignorance, amounting to madneſs, could have led the Uſurper to advance all theſe pretenſions, and to irritate all theſe powers, at one and the ſame time.

But, happily for the civilized world, the Uſurper has met with the moſt determined reſiſtance where he had reaſon, from paſt experience, to expect the moſt implicit ſubmiſſion. All who had witneſſed the conduct of the Spaniſh government for the laſt ſeven years, and who judged of the character of the people by the meaſures of their rulers, regarded them as ſunk in ſuperſtition and ſloth, as born to ſuffer, and incapable of exertion. Thoſe who had ſtudied the genius and diſpoſition of the Spaniards expected of them better things, but were by no means prepared to look for that energy and deciſion which have lately been diſplayed. We have heard but of one perſon in this kingdom, a nobleman of talents, penetration, and foreſight,

who predicted, more than twelve months ago, that the firſt ſucceſsful reſiſtance to the arms of Buonapartè would proceed from Spain. Lord CHICHESTER was the man who drew this juſt concluſion, from his knowledge of the Spaniſh character; and we record the fact as a tribute of juſtice to modeſt, unaſſuming, merit. Glorious, indeed, have been the ſtruggles which this gallant people have made in defence of their religion, their liberty, and their laws! They have evinced a ſpirit worthy of the beſt times of ancient chivalry; they have combined, in a wonderful degree, caution with courage, prudence with energy, temper with deciſion. The manner in which they have pledged themſelves to conquer or die, is a proof of their wiſdom, and not a mark of temerity. Conſiſtently with this generous reſolution, they have offended the Corſican Uſurper beyond the poſſibility of forgiveneſs. Their expoſure of his fraud, his perfidy, his violence, his falſehood, and his infamy, but, above all, their praiſe of *England*, has raiſed his irritable and vindictive mind to the higheſt pitch of fury and revenge; ſo that they are now literally fighting *pro aris et focis*, and conqueſt or death is no longer a matter of choice with them; for, if conquered, they muſt die. The mercileſs Tyrant will convince the world, that the cold-blooded maſſacres of Madrid were but a faint ſpecimen of thoſe ſanguinary deeds which a people who had dared to diſpute his word, to oppoſe his will, and to defy his power, were deſtined to experience. The conduct of the brave Spaniards, then, is a demonſtration of pure, genuine, unſophiſticated, patriotiſm, originating in the beſt of motives, and ſeeking the beſt of ends. Their clergy, dignified and ſubordinate, ſecular and regular, have eminently diſtinguiſhed themſelves by their exhortations and examples; they have pointed out the path of duty to the patriot, and they have led the way to the field of danger. Though, properly ſpeaking, they are miniſters of peace, we muſt believe that, in ſuch a cauſe, the Almighty will approve their efforts, and crown them with ſucceſs. In a ſtruggle between piety and impiety, virtue and vice, preſervative order and deſtructive anarchy, the ground of confidence is ſurely ſtrong, and hope may be ſanguine without preſumption.

It has been fooliſhly and falſely inſinuated by an ignorant trader in the city of London, who forſakes his flannels for politics, and quits his ſhop for the Whig Club, that the conſiſtent friends of the Eſtabliſhed Church who oppoſed the ruinous plan of Catholic emancipation in this country cannot ſincerely wiſh ſucceſs to the Catholic patriots of Spain! It would be an idle waſte of words to *reaſon* with

ſuch conſummate ignorance. But it may not be entirely uſeleſs to ſtate, that firmly as we have oppoſed, and ever ſhall oppoſe, every innovation dangerous to our own Eſtabliſhed Church, we ſhould be the laſt perſons in the world ever to wiſh for the overthrow of the Eſtabliſhed Church of any other country. We have nothing to do with the religious errors of the inhabitants of Spain; they affect not us: but we have much to do with the religious errors of perſons at home who aim at the participation of political power, which, if poſſeſſed, would, ſooner or later, ſupply them with the means (which they would be *unprincipled* if they did not uſe) of ſubverting the eſtabliſhed religion of the land. With the utmoſt ſincerity of heart, then, do we pray for the full ſucceſs of the Spaniſh patriots againſt their ſanguinary oppreſſors.

We admit, however, that, at the outſet of the ſtruggle, our hopes and fears were equally balanced. We expected much, indeed, from the evident ſpirit which the people diſplayed; but we thought that before the inhabitants of the different provinces could combine their operations, and act in concert, Buonapartè would pour into their country an overwhelming force, which would, at the beginning, bear down all oppoſition. We did not, indeed, deſpair of the ultimate triumph of patriotiſm and independence; but we feared that torrents of the beſt blood in Spain would be firſt ſhed, and three fourths of the country laid waſte. But, providentially, the military attitude of Auſtria, and ſome latent diſtruſt of Ruſſia, have inſpired the Uſurper with fears for the ſecurity of his ill gotten power, and have deterred him from the purſuit of his accuſtomed policy in the direction of his whole force againſt *one* object of his attack; while the judicious and vigorous conduct of the Spaniards has demonſtrated the fallacy of the confidence which the Uſurper repoſed in his troops already quartered in Spain, whom he thought ſufficiently powerful to keep the people at bay until a ſeaſonable period ſhould arrive for ſending reinforcements. The Tyrant is, at length, caught in his own toils; and he has raiſed a ſpirit which will not, we truſt, be tranquillized until he ſhall have experienced the full meaſure of retributive juſtice.

What conduct will Buonapartè now purſue? Never will he reſt till he has ſatiated his rage on the virtuous inhabitants of Spain; at leaſt, he will never loſe ſight of his plan of deſtruction, though his fears poſſibly may lead him to retard the hour of promiſed vengeance. Violence will again, for a while perhaps, give way to fraud. He may again aſſume the language of hypocriſy; declare that he had

been deceived reſpecting the wiſhes of the Spaniſh nation; that, anxious only to promote their happineſs, now that their deſires are known to his paternal heart, he will haſten to gratify them, by giving them the ſovereign of their choice. He will take ſpecial care, however, to enter into a previous contract with his royal captive, to make an offenſive and defenſive alliance the condition of his releaſe; to force upon him ſome female of the Corſican breed in marriage; and to render him in all reſpects ſubſervient to his future deſigns. He has every inducement thus to retrace his haſty ſteps; it is the only way to enable him to attack Auſtria with his undivided force, and to ſubdue, one by one, the other powers which he has provoked by his arrogance and preſumption.

But ſhould he purſue this hypocritical courſe, and ſucceed in perſuading Ferdinand to become ſo far his dupe, though it may afford him a pretext for withdrawing all his troops from the Spaniſh frontier to employ them againſt Auſtria, ſtill it will not enable him to attain his ultimate end,----the total ſubjugation of Spain and Portugal. The Spaniards have their eyes too much open to his conduct; they are too well acquainted with his character, and too well aware of his deſigns, to ſuffer their ſovereign to become his tool. They will not, we venture to predict, ſuffer Ferdinand to aſcend the throne until he ſhall have completely ſhaken off every ſhackle which, during his captivity, the Tyrant may have impoſed on him. If he ſhall have entered into any treaty, they will inſiſt on the total abrogation of it; if he ſhall have formed any alliance with him, they will demand its diſſolution before they will ſubmit themſelves to his ſway. *They* have borne the whole brunt of the conteſt; *their* treaſures have been ſpent, *their* blood has been ſhed, in defending the kingdom and the throne; and they will have a right to inſiſt that nothing ſhall be done to render their labours fruitleſs, and their ſacrifices of no effect. Beſides, neither treaty nor alliance formed under ſuch auſpices, while neither the body nor the mind is free, can be valid either in law or in conſcience. The Spaniards, therefore, would be as fully juſtified, as, we are convinced, they are fully determined, never to ſubmit to any meaſure which can have a tendency again to ſubject them either to the iron yoke or to the poiſonous influence of France.

There is but one part of the conduct of this gallant people that we do not rightly underſtand,----the acknowledgment of Ferdinand for their King while his father Charles ſtill lives. We underſtand that the abdication of Charles is the pretext for this meaſure; and that a diſtinction is drawn between his abdication and that of his ſon, on

the ground that the one was voluntary and the other compulſory; the one having been made in *Spain*, the other in *France*. This reaſon for the validity of the father's abdication would not, indeed, be affected by the ſubſequent revocation of it, becauſe that revocation took place in France, and may therefore be rationally ſuppoſed to have been, like the ſon's abdication, *compulſory*. But we could perceive nothing in the ſituation of Charles, at the period of his abdication, to make us believe for a moment that it was voluntary: the ſuddenneſs of the meaſure, and every other feature of it, gave it the character of compulſion. This transfer, then, of the crown from the father to the ſon, without any motive openly avowed for ſuch irregular conduct, appears ſtrange and myſterious.

It is ſingular, however, that all the different provinces of Spain ſhould have adopted the ſame idea, and proclaimed Ferdinand their King, without the ſmalleſt communication with each other on the ſubject: for this unanimity of ſentiment on ſo delicate and difficult a ſubject it is not eaſy to account. It remains to be ſeen what courſe the Spaniards will purſue after the final expulſion of the French from their country ſhall have left them at liberty to ſettle their domeſtic arrangements, and to direct their attention to think of their political inſtitutions. The Andaluſians have no intention, we believe, of propoſing the leaſt alteration in the frame of their government, as it exiſted at the time of the recent abdications. But the Aſturians and Gallicians, we ſuſpect, are ſtrongly diſpoſed to ſtipulate for the reſtoration of a conſiderable portion of their ancient liberties, for the re-eſtabliſhment of the Cortes, and for the renewal of thoſe checks on the plenitude of ſupreme power which their anceſtors were careful to impoſe. That they have, in their peculiar ſtation, an undoubted right to every privilege which can ſecure to them the full poſſeſſion of conſtitutional freedom, admits not of a doubt. Their ſovereign had abdicated the throne, and left the country; his lawful ſucceſſor had followed his example. The people were left to defend themſelves, their property, and their homes, againſt the fierce attacks of a lawleſs Uſurper: they fought, and conquered; and, having purchaſed their inheritance with their blood, they have a right to preſcribe ſuch terms as they may deem eſſential for its preſervation and ſecurity. But, without entering into a needleſs diſcuſſion of rights, which no one, it is apprehended, will be found inclined to queſtion, we think that there can be no doubt that men who have behaved ſo gallantly, ſo nobly, and ſo wiſely, as the Spaniards have behaved, will not give way to any wild or viſionary ſpeculations, will

not be miſled by any fantaſtic notions of imaginary perfection, will not ſacrifice a real good to an ideal advantage; will not propoſe, in ſhort, any innovation or change in the ſyſtem of government which is not eſſential to the confirmation and protection of their religious and civil freedom; while, on the other hand, we are as little inclined to doubt that their grateful ſovereign will be diſpoſed to make every conceſſion which ſuch ſubjects can require, and which can tend to the reſtoration of the rights which their anceſtors enjoyed. At all events, we rely on their wiſdom and their prudence, not to ſuffer any ſubordinate conſideration to interfere, at this critical moment, with their unanimous exertions for the defence of their national independence. Let them not imagine that Buonapartè, though he may leave them for a while, will loſe ſight of his object. No; he will yet ſubdue them, or periſh in the attempt. They muſt be prepared, therefore, for long and continued reſiſtance, and muſt convince the Tyrant that their perſeverance is at leaſt equal to his malignity.

The Uſurper's treatment of the Pope, who had degraded his ſacred office to ſerve his intereſts and to gratify his pride, has been moſt baſe and ungrateful: it was a wanton diſplay of power, without any object of utility. He could not doubt the perfect ſubſerviency of the Pontiff to his will in every thing eſſential to the attainment of his ends, and he could therefore prefer the *only* demand with which he knew the Pope could not comply, for the purpoſe of gaining a pretext, feeble as it was, for extinguiſhing at once his ſpiritual and his temporal power: by ſuch extinction he hoped to drive the Pope to deſpair, and to induce him to reſign the Papacy; when, having ſecured the whole college of cardinals, the Tyrant meant to compel them to elect his precious uncle, the Cardinal Feſch, to the vacant chair of St. Peter. In that caſe, Buonapartè would have ſucceeded in veſting the whole of the ſpiritual and nearly the whole of the temporal power of the Continent in his own perſon. He, at leaſt, would have reaped the fruits of it; and they only who know the genius of Popery can appreciate the advantage which he would have derived from ſuch an acceſſion of ſtrength. This is the ſecond time that this champion of the Roman Catholic faith, this "dearly beloved ſon in Jeſus Chriſt," as the infatuated Pontiff moſt impiouſly proclaimed him, has ſubverted the Papal throne. In his memorable proclamation to the Egyptians in 1798, Buonapartè *denied the exiſtence of* CHRIST, avowed his veneration of *Mahomet*, boaſted of the deſtruction of the Papal throne, and ſtigmatiſed the *Chriſtian* Knights of Malta as *Infidels** *!!!* And yet this is the man to whom the Papiſts

* See Antijacobin Review, vol. i, p. 372.

of *England* and *Ireland* have looked on as the protector of their church, and the friend of *toleration!* Surely, ſurely, an illuſion ſo groſs muſt ſoon be diſpelled!

Auſtria, alarmed at the ceaſeleſs encroachments of France, at her deſtruction of the Papal power, and at her manifeſt deſigns upon Poland and Turkey; and encouraged, no doubt, by the ſpirited reſiſtance of the Spaniards, and by the riſing ſpirit which has manifeſted itſelf in other countries; ſeems, at length, reſolved to contend for her laſt ſtake in the field of war. There is no doubt that ſhe has employed the long interval of peace which ſhe has been allowed to enjoy in repairing her paſt loſſes, and in augmenting her military force. But ſhe muſt be prepared to bring the whole ſtrength of the country into action, before ſhe engages in the conteſt; for, if defeated, it will be her *laſt* conteſt. Buonapartè has long viewed her power with a jealous eye; and has long coveted her extenſive dominions, for ſome relative of his own. He will, therefore, never ſheathe the ſword, if once drawn againſt her, without ſubverting the imperial throne, and without annihilating the reigning dynaſty. Thus Auſtria, like Spain, muſt make up her mind to conquer or to periſh. She will have an arduous and a bloody conflict to ſuſtain; and, if left to her own reſources, ſhe will probably ſink before the ſuperior power and energy of France. She muſt now regret her ſelfiſh weak conduct, during the laſt campaign in Poland, when ſhe had it completely in her power to deſtroy Buonapartè and his army, and to reſcue Pruſſia from impending ruin! It is to be hoped, however, that ſhe has derived wiſdom from experience, and that ſhe will receive from the neighbouring powers effective ſuccour and ſupport. It will, indeed, be the intereſt of the Spaniards, when they ſhall have provided for their own ſafety, to pour a formidable force into the ſouthern provinces of France; and ſo to create a powerful diverſion in favour of Auſtria. For it is only from the deſtruction of the Uſurper's power that Spain can hope to derive a ſtate of permanent ſecurity and peace.

What the conduct of Ruſſia will be, at this important juncture, it is impoſſible for human ſagacity to conjecture. Sunk in indolence, and abandoned to pleaſure; ſurrounded by French courtiers and courteſans, the imperial Alexander has become a perfect non-entity in the world of politics. Whether the fugitive Monarch of Pruſſia, whoſe intereſts he ſo baſely deſerted in the Treaty of Tilſit, will be able to rouſe him from the voluptuous lethargy in which his ſenſes have been ſo long involved; or whether he will ſtill continue the miſerable tool of France, the contempt of his own ſubjects, and the

ſcorn of Europe, we pretend not to divine. Upon the probable conduct of rational beings, acting on ſome known principles, the hiſtorian of the day may venture to pronounce an opinion, without incurring the charge of preſumption; but any attempt to anticipate the actions of a man, who is the creature of caprice, the child of impulſe, and the ſlave of paſſion, with all the foibles and vices of youth, without its characteriſtic virtues, would be the acme of folly.

Happily the conduct of the Britiſh Government has been moſt honourable, moſt juſt, and moſt generous. The wiſdom of their meaſures, and the cordial ſpirit of the people, form a noble ſubject of exultation to every Briton. The activity, the promptitude, and the vigour diſplayed by our miniſters are above all praiſe. They have taken up the cauſe of the Spaniards upon the right ground; they have mingled, with their active and powerful ſupport, nothing mean, nothing ſelfiſh, nothing intereſted. They have truly conſidered the conteſt as our own, and as demanding every effort we can make in its ſupport. Indeed it affords a moſt favourable opportunity for cruſhing the power of our inveterate foe. We muſt avail ourſelves of it, with energy and deciſion, in order to fan the riſing flame of independence, which now threatens to conſume the Uſurper's throne. Our whole military power ſhould be called forth; and, independently of the ſuccours ſent to Spain and Portugal, two armies ſhould be diſpatched, with all practicable expedition, one to Naples, to co-operate with the brave Calabrians, ever anxious for the reſtoration of their lawful ſovereign; and the other to Holland, to enable the Dutch to throw off the intolerable yoke of France. The times are critical, and require vigorous councils and correſponding actions. We lament that the commanding talents of Lord Welleſley are loſt to the country at ſuch a criſis as the preſent. We underſtand that this able ſtateſman has declared his opinion that a diſpoſable force of one hundred and fifty thouſand men ſhould be appropriated to foreign ſervice. In this opinion we cordially concur; convinced, as we are, that no exertion ſhould be ſpared to improve the golden opportunity which has now, ſo unexpectedly, preſented itſelf, and which, if ſuffered to eſcape, might never more return. Britons ſtand, at this moment, on a proud eminence; to *them* do the oppreſſed nations of Europe apply, with confidence, for protection and ſuccour; and in *them* do the laſt hopes of the civilized world repoſe, for the reſtoration of freedom and independence. Thus it is, that their courage, and their perſeverance, have at length met with their beſt reward: and, ſhould their preſent virtuous endeavours be crowned with ſucceſs, the benedictions of emanci-

pated millions will be ſhowered upon them; and, in ſecuring the happineſs of others, they will promote their own proſperity, and eſtabliſh their own fame, on a baſis which nor envy, nor malice, nor power, can ſhake.

The preceding reflections on the preſent ſtate of Europe were written previous to the reception of the intelligence of General Welleſley's victories over the French in Portugal. Theſe have only ſerved to confirm the very high opinion which we have long entertained of the talents, knowledge, and gallantry of this excellent commander. But, in their effects, we deſcry the moſt important benefits to the general cauſe. Spain and Portugal may now be conſidered as effectually cleared from the moſt deſtructive hordes which ever laid waſte a country, or perſecuted a people. For, ere theſe ſheets will meet the public eye, the remnant of Junot's army (why did General Welleſley give to this ruffian the title which he had uſurped, and the aſſumption of which was a galling inſult to the Portugueſe?), as well as the Ruſſian fleet in the Tagus, will have acknowledged the complete ſuperiority of Britiſh proweſs, and have left the land which they have ſtained with the blood of its innocent and virtuous inhabitants. The conduct of theſe abandoned miſcreants, both in Portugal and Spain, has been ſo atrocious, ſo ſtrongly marked by every ſpecies of brutal outrage which the fertile brain and the depraved heart of a modern Frenchman could deviſe and execute, as to render it an act, at once of impolicy and injuſtice, to put them on an equal footing with the regular troops of civilized ſtates. Junot has committed the moſt wanton murders, during his reſidence at Liſbon; the Portugueſe, therefore, ſhould demand him as a criminal, and try him, for his crimes, by thoſe laws which he has ſo flagrantly violated. Nor ſhould any capitulation be entered into by the Britiſh, the effect of which would defraud the Portugueſe of their juſt vengeance. Every motive of juſtice and policy requires, that ſuch unprincipled and ſanguinary marauders ſhould be rendered ſubject to the laws which they have inſolently trampled under foot. If Joſeph Buonaparte ſhould ever fall into the hands of the Spaniards, he ſhould be tried for the felony which he committed, by privately ſtealing all the valuable articles in the royal palace at Madrid; and executed as a common felon. And ſhould it pleaſe Providence that the great criminal, Napoleone, ſhould become a priſoner to the Germans, they will deſerve greater miſery than they have yet experienced, if they do not conſign him to the gallows for the murder of *Palm*. This is not the deciſion of frenzy, nor yet the language of revenge:—

Blood for blood the voice of Scripture proclaims; and it makes no diſtinction, on account of the rank or ſtation of the murderer. It is only, too, by ſignal inſtances of retributive juſtice, that a ſtop can be put to the horrible maſſacres which this demon and his friends are in the conſtant habit of committing, in every country which is curſed by their preſence. We cannot but expreſs a hope, that the Spaniards henceforth will be more cautious in the terms which *they* grant to the French. To allow, as in Dupont's caſe, a whole army to return to France, on the ſimple condition of not ſerving again till exchanged, is merely to get rid of a temporary evil without effecting any permanent good. For, on their return to their own country, they will be immediately ſtationed in ſome of the numerous garriſons, in which a military force muſt always be kept, and other troops taken from thence, and ſent to act againſt the Spaniards, or wherever their ſervices may be wanted. So that the French will, by ſuch capitulations, have none of their means of offence diminiſhed or circumſcribed.

It is with reluctance we turn from ſubjects of ſuch vital importance to domeſtic matters of a trifling and temporary nature. But our remarks on the Spaniards have naturally turned our attention to the general joy with which their truly glorious victories have been hailed by every deſcription of perſons in this country, and, of courſe, to the civic feſtival, at which Sir Francis Baring preſided. Our aſtoniſhment was firſt excited by ſeeing this Baronet in the chair, becauſe, in the firſt place, we ſuppoſed him to have relinquiſhed his commercial purſuits, and therefore to be no longer a Britiſh merchant; and, in the next place, becauſe we knew his ſtrong predilection in favour of countries hoſtile to Spain rendered him a moſt improper perſon for ſuch a ſituation. His memorable toaſt, which excited ſuch juſt indignation in the company at the London Tavern, by no means ſurpriſed us; for, as Sir Francis was the agent employed to pay the dividends on the American funds to perſons in this country who had property veſted in them; as he had very near connections eſtabliſhed in America and in Holland; and as he was perſonally indebted to Mr. Jefferſon for the emolument which he derived from the loan which he negociated for the joint advantage of America and France; it was not expected, by us at leaſt, that he would ſuffer any opportunity for the diſplay of his gratitude to eſcape, though a more unſeaſonable time for ſuch a diſplay could not well be imagined. In vindication of Sir Francis, however, it ſhould be obſerved, that the atheiſtical and jacobinical principles of his friend never entered into his conſideration; it was not Mr. Jefferſon he toaſted, but the Preſi-

dent of the United States. Still we ſhould have deemed it neceſſary to enter upon ſome farther remarks upon this ſubject, and to have inflicted a pretty ſevere chaſtiſement on the Baronet for his indecent interruption of the general harmony which prevailed at the meeting in queſtion, and for ſuffering his *private feelings* to lead him into a breach of his *public duty*, had we not ſeen a well-written letter on the ſame topic in a well-conducted paper; the inſertion of which will ſuperſede the neceſſity of any additional obſervations from us.

" Sir,

" On reading in your paper of Saturday laſt Sir Francis Baring's letter, exculpating himſelf for having propoſed the Preſident and the United States of America as a toaſt, at the public dinner given to the Spaniſh Deputies, I could not help thinking that he would have done better to remain altogether ſilent, than to come forward with ſo lame an apology.

" He admits 'the diſſatisfaction that followed this toaſt,' but ſays that, 'as far as the company preſent were concerned, he conſidered any blame that might have attached to him fully removed by the general approbation expreſſed afterwards at his conduct.' The diſſatisfaction was moſt clearly and unequivocally expreſſed by a loud hiſs from every part of the room: but I am really at a loſs to conjecture upon what equally concluſive teſtimony Sir Francis founds his aſſertion, that the company preſent had changed their ſentiments before they broke up, and expreſſed their general approbation of his conduct.

" Every perſon muſt agree to the poſition laid down by Sir Francis, that 'it is the duty of a chairman to act with impartiality and propriety;' but, in the preſent caſe, the partiality of the Honourable Baronet ſeems to have made him loſe ſight of propriety, and forget his own rule.

" The ſelection of the toaſts is the immediate province of the chairman. Though liſts of them might be printed, with a tranſlation for the information of the viſitors, it was not to be expected that they, or any of the company, would oppoſe his arrangements; and as Sir Francis has not ſaid that the toaſt in queſtion had the ſanction of the Committee, I am authoriſed to conſider it as his own act and deed.

" To judge of the propriety of introducing it, we muſt advert to the occaſion on which the meeting was held. The company aſſembled for the purpoſe of celebrating the glorious ſtruggle of the Spaniſh and Portugueſe nations againſt the deſpotiſm of France; of courſe, the healths of all the ſovereigns were drank who are making a common cauſe againſt that deſpotiſm. Here is the true line of propriety, which Sir Francis Baring ſhould have obſerved; but he ſtepped over this line when he gave the Preſident and the United States of America; for America is not, what he fallaciouſly aſcribes her to be, 'on an equal footing with the reſt;' ſhe is not one of the powers in arms againſt the tyranny of Buonaparte. On the contrary, ſhe ſtands in a very different character: ſhe is neutral; and how widely different is cold neutrality from that generous ardour which animates the feel-

ings and unites the ſympathies of nations engaged in the defence of their liberties and independence againſt an overwhelming power which threatens them all with deſtruction! Sir Francis could not more completely have violated his rule of propriety, or more effectually have damped the ſpirit of the meeting, than by following up the health of the ſovereigns of Great Britain, Spain, Portugal, Sweden, and Sicily, with that of the Preſident and United States of America.

"Theſe obſervations would be applicable, giving Mr. Jefferſon credit for fair neutrality: but who that recollects his proclamation, by which our ſhips of war are denied the rights of hoſpitality in his harbours, while they are granted to thoſe of our enemy—his refuſal to ratify the treaty concluded between the two countries—his ſpeech at the opening of the late Seſſion of Congreſs, charging Great Britain with 'committing injuries and depredations upon the high ſeas'—his vindication of the preſent embargo, terming our modified retaliation of Buonaparte's decree, 'our interpolations into the maritime code, operating upon our enemies through the violated rights of neutrals'—his withholding from the view of Congreſs the inſulting tone and peremptory demands of France, leſt they ſhould be rouſed to reſent the injured independence of their country; what Engliſhman, I ſay, who recollects theſe, and many other traits of Mr. Jefferſon's conduct, can give him credit for fair neutrality, or fill his glaſs with pleaſure to the Preſident of the United States of America?

"It is true, as Sir Francis Baring has ſaid, that an American miniſter is here; and his preſence might have been ſome apology for giving the toaſt in queſtion. But that which ought to have occurred to Sir Francis, and prevented him from ſending the invitation to Mr. Pinckney, did, no doubt, occur to Mr. Pinckney on receiving it. He juſtly conſidered, that as America is not only at peace, but in alliance with France, it would be inconſiſtent with his public character, to join in the feſtivities of a meeting held to celebrate her defeats, and the triumphs of her enemies. Had he attended, what a fulminating letter might have been expected from Buonaparte to the Preſident of the United States! This provocation would have been ample cauſe with him for the confiſcation of all the property belonging to the Americans, which he now holds as a ſecurity for the good behaviour of their government. Mr. Pinckney, therefore, was not at the City of London Tavern. He declined the invitation; and the ſame ſenſe of propriety which induced him ſo to do, ſhould have induced Sir Francis to omit propoſing, as a toaſt, the perſon at the head of the government which this miniſter repreſents.

"Indeed I have ſome doubts whether Buonaparte may not juſtly complain of Sir Francis himſelf, for taking ſo very conſpicuous a ſituation at the meeting. He gave Sir Francis a good thing (to uſe the old phraſe), in the purchaſe of the Louiſiana loan. Stock, to the amount of twelve millions of dollars, taken at 75, and ſold at from 102 to 105, is ſuch a bargain as no miniſter in this country ever gave his beſt friends. Then again, when the Spaniſh ſubſidy was in arrear, and Buonaparte had preſſing occaſion for the amount, the houſe of Meſſrs. Baring procured a licence to bring home ſpecie from

Vera Cruz. How their ſervices, on this occaſion, were rewarded, they beſt know; but it may reaſonably be preſumed that they were not gratuitous. Mr. Alexander Baring told his countrymen, only a few months ago, that the dream of univerſal empire, which had but croſſed the brain of former monarchs, was now realizing; and, contraſting the vaſt force and conſummate art of Buonaparte with the total deſtitution of energy and genius which were oppoſed to him, called on us to acknowledge the hand of Providence in the extraordinary revolutions which he had wrought *. Is ſuch admiring and reſpectful language of this great man conſiſtent with one of the family taking the chair at a meeting held to celebrate the diſappointment of his mighty projects? But, alas! Buonaparte is not the firſt monarch, who, on a reverſe of fortune, has been

'Deſerted at his utmoſt need
'By thoſe his former bounty fed.'

"Sir Francis ſays, 'My ſituation was a public one: it was not permitted for me to indulge a private opinion or feeling.' But, I muſt think, that in giving this toaſt, he did indulge a private opinion and feeling. His ſon, whoſe ſentiments may be ſuppoſed to be conſonant to thoſe of his father, lately publiſhed to the world, that Great Britain has 'taken advantage of the unprotected ſtate of the commerce of America, to haraſs it by a ſyſtematic courſe of the moſt arbitrary inconſiſtency †.' The great ſource of commercial profit to the houſe of Sir Francis Baring, has been this commerce, carried on between America and the powers with which we are at war. While ſuch indecent aſperity is indulged by one branch of this family againſt the Britiſh Government, by whoſe acts theſe profits have been ſuſpended, and ſuch ill-timed partiality is betrayed by another branch of it for the head of that government from which they were derived, men of reflecting minds, who trace effects to their cauſes, may reaſonably pauſe before they accede to the concluſions drawn by Sir Francis, as to his conduct on this occaſion: and thoſe diſpaſſionate perſons to whom he appeals, may charitably doubt whether intereſt has the ſtronger tendency to warp the principles, or cloud the intellects of mankind.

"*London, Aug.* 15. SUUM CUIQUE."

"The following Liſt of the Toaſts given on the above occaſion is correctly copied from the printed paper, as it was arranged by the Committee; it is unneceſſary, therefore, to add, that the word 'Preſident' was added by the Chairman.

1. "The King."—2. "The Queen."—3. "The Prince of Wales, and the reſt of the Royal Family."—4. "His Majeſty Ferdinand the Seventh, King of Spain and of the Indies."—5. "His Royal Highneſs the Prince Regent of Portugal; and may the Houſe of Braganza '*never*' ceaſe to reign."—6. "The King of Sweden, our coadjutor in the glorious cauſe."—7. "The United States of America."—8. "Succeſs to the gallant heroes in Spain, our brave aſſociates in liberty and arms."—9. "Our illuſtrious Viſitors; and may they find their loyalty and love of their country crowned with ſucceſs on their return to their native ſhore."—10. "May the united efforts of Great Britain and Spain reſcue the Continent of Europe from oppreſſion and tyranny."—"11. "May Spaniſh and Britiſh valour firmly unite in ſupport of religion, liberty, loyalty, and law."

September 14, 1808.

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* See Introduction to Baring's Enquiry into the Cauſes and Conſequences of the Orders in Council. † Ibid. p. 97.

ſhall ever be found at our poſts, oppoſing our beſt efforts to the dangers which ſurround us. To the author of this tract, which we ſtrongly recommend to our readers, we confeſs our obligations, as an able fellow-labourer in the cauſe of the Church, and we ſhall anxiouſly wait the appearance of the *ſecond part* of his *Hints;* happy if we have been able to promote the circulation of the firſt, or to offer him any ſuggeſtions which may be uſeful or acceptable.

An Heroic Epiſtle to Mr. Winſor, the Patentee of the Hydro-Carbonic Gas Lights, and Founder of the National Light and Heat Company. 4to. Pp. 20. Spencer, Great Ormond-ſtreet. 1808.

TO us, who are old enough to remember the appearance of the celebrated *Heroic Epiſtle to Sir William Chambers,* that learned knight, who wrote ſo learnedly, on the ſkill of the Chineſe in the *Science* of Architecture, and in the *Art* of Gardening, it was a matter of no ſmall ſurpriſe to have another *Heroic Epiſtle,* after the lapſe of ſo many years, put into our hands, marked by the ſame genuine humour, the ſame claſſic wit, the ſame keen irony, and inferior to its predeceſſor in no one reſpect. The gentleman to whom this Epiſtle is addreſſed is not, indeed, *a Knight of the Polar Star,* but, if his plan ſucceed, he may ſoon become a *Baronet of the United Empire;* and that it will ſucceed, if he only adopt the hints which our poet gives for its improvement and extenſion, ſcepticiſm itſelf will not venture to doubt. As the *Diſſertation* of Sir William ſupplied food for *his* bard, ſo have the pamphlets, and lectures, and puffs, direct and oblique, afforded materials to the ſatirical muſe, who has ſo kindly contributed to immortalize Mr. Winſor and his *new Lights.*

It would be unfair dealing to the bard, either to give a complete analyſis of his poem, or to take from it copious extracts; as, by ſo doing, with a poem ſo ſhort, we ſhould perhaps gratify the curioſity which we only wiſh to ſtimulate. We ſhall therefore adopt a different mode of proceeding, and exhibit only ſuch ſpecimens as will anſwer the purpoſe which we have candidly avowed, by inducing all our readers to purchaſe the poem itſelf. As we have mentioned certain *hints* of which Mr. Winſor might, in our apprehenſion, avail himſelf for the improvement of his plan for *enlightening* the

metropolis, we ſhall ſelect one in which the admirable idea is ſuggeſted of extending the project to the *illumination of its inhabitants.*

" O! could thy Gas, with equal power, convey
To the mind's Eye an intellectual ray,
With flame ætherial, decompos'd from coal,
Illume and HYDRO-CARBONATE the ſoul;
Our ſtreets, ſo long with walking idiots curſt,
Where ' dunce the ſecond elbows dunce the firſt,'
Might ſee parade their crouded path along,
A novel ſpecies—an enlighten'd throng;
E'en Bond-ſtreet loungers bright ideas gain,
And what is now a blank—become a brain:
Thy walk, Pall-Mall! might every evening boaſt
A head illum'd for each illumin'd poſt;
Might count a ſçavant tenant to each houſe,
And London rival Laputa in ΝΟΥΣ.

" Nor this fond wiſh let thy Committee deem
The vain illuſion of a poet's dream;
The active principle thy Gas ſupplies,
Haply, may bid a new creation riſe;
With atmoſpheric oxygen combin'd,
Bid human nature leave its droſs behind;
Like the wiſe ſerpent caſt away its caſe,
But, like an oxyde, ſtill retain its baſe;
And man, with faculties ſublim'd and rare,
Forſake his humbler walk, and tread on air.

" Ye veteran Sages! who, with purblind toil,
Waſted your ſpirits ' o'er the midnight oil;'
Whoſe works of old, impreſs'd with merit's ſtamp,
Bear ſterling value ſtill, but ſmell o' the lamp;
If Winſor's patent Gas had lit your mind,
Your light had ſhone with radiance more refin'd;
Nor had your meaning in the preſent day
Been left for *note-men* to explain away.

" And you, ye Scholiaſts! who were wont to rove
The gloomy walks of Academus' grove;
Whoſe ſceptic reaſon doubt on doubt expreſs'd,
And deem'd all knowledge ignorance at beſt;
Had Winſor's patent lamps to you been known,
Blaz'd in your glades—in your Lyceum ſhone;
Their lucid nature had your genius hit
And Hydro-Carbon aided attic wit;

" Or if that learned, preface-making wight,
Who tried to trim old Bellendenus' light,
Mix'd Whig-Club politics with claſſic lore,
And half-extinguiſh'd that which ſhone before;

Smutted with Engliſh libel, Latian proſe,
Foul as the ſmoke which from his pipe aroſe;
That ſmoke, which once, near old Norvicum's towers,
'Cloud capp'd' his *Buſby* *, and didactic powers;
While truant ſchool-boys trembled at his nod,
And felt his might in grammar and in rod:
If he, illumin'd by thy patent Gas,
Had clear'd from dirt his prefatory maſs,
His pages (now to ſtalls obſcure conſign'd)
Had blaz'd like PHOSPHOR on the claſſic mind."

We ſhall have a bad opinion both of Mr. Winſor's diſpoſition, and of his inventive powers, if he do not immediately ſet his wits to work in order to carry this notable plan for enlightening Bond-ſtreet loungers, ancient ſcholiaſts, and modern politico-claſſic divines, into effect. As its advantages would be incalculable, ſo, it is to be preſumed, would be the profit. Mr. Winſor, therefore, has every inducement to adopt it. As to the firſt claſs of theſe gentry, they are a ſpecies of non-deſcript in natural hiſtory, exhibiting, as it were, an anomaly in the creation; they have ſome of the external features of the human race, but in habits and manners they are more nearly allied to the *monkey*, for they are pert, impudent, and miſchievous. At all events they are a nuiſance to the public, and a diſgrace to human nature; and if they cannot be *enlightened*, they certainly ought to be *confined*.

The bard proceeds to enumerate the benefits which will accrue from the adoption of Mr. Winſor's plan to various other deſcriptions of men; eſpecially to the *epicure*, the *poet*, and the *politician*.

"E'en quidnuncs to the ſkies applaud thy ſcheme,
And make the virtues of thy Gas their theme;
Thy patent-plans with politics combine,
And England's caſe aſſimilate to thine;
Say, party heat is coal-ignited ſmoke,
And patriot zeal caloric drawn from coke;
That oppoſition's rant, and Gallic roar,
Is but a black bitumen boiling o'er;
That when dim-burning lamps reſign'd their poſt,
'Twas but the light of 'ALL THE TALENTS' loſt;
And that, to meet the ills of northern war,
Thy ſcheme can huſband oil, and furniſh tar†."

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* "A WIG of the ſame family and intereſt decorates the Doctor's preſent portrait in the print-ſhops."

† "Mr. Winſor's plan will furniſh one hundred thouſand tons of empyreumatic oil tar."

The uſe of this *Winſorian gas* to the philoſophic Miſſes, who, like their inferiors in country villages, crowding to hear and to admire moſt what they leaſt underſtand, flock to the Royal Inſtitution, where *faſhionable ſcience* bears the ſway, is briefly explained by the bard in the following lines.

" See from the INSTITUTION's crowded fane,
Where cradled Science holds a goſſip reign;
Where ſage profeſſors of hermetic lore
To babes and ſucklings dale a weekly ſtore;
Feed infant Genius, mewling in the lap,
With chymic caudle—philoſophic pap;
Where LADY LOUNGERS (ſhopping laid aſide)
Aſſume the pedant part of letter'd pride,
Quit Beauty's ſoft purſuits, and pleaſing cares,
For foul experiments on filthy airs*:
Raiſe the galvanic pile with moiſten'd hand,
And bid metallic forms by heat expand;
'Midſt chymic oxydes, fluids, fæces, poke,
Now try the electric ſpark—and now the ſtroke:
See thence enlighten'd Miſſes come to prove†
That Winſor's gas beſt feeds the flame of love;
And whilſt poor Hero's hapleſs fate they mourn,
Whoſe lamp was trimm'd with oil that wouldn't burn,
Say, if thy patent lamps, whoſe beacon light
Guides to KING'S PLACE Leanders every night,
Had from the watch-tow'r beam'd o'er HELLE's wave,
The lovers had not found a watery grave‡."

We muſt not indulge ourſelves or our readers with any farther quotations from a poem which is deſerving a place in every library; and ſhall therefore take leave of the bard, with the expreſſion of a cordial wiſh to meet him again, in our literary or critical rambles, and to renew our acquaintance with him. We muſt conclude, however, with his own parting addreſs to Mr. Winſor.

" And when, ah Winſor!—diſtant be the day
Life's flame no longer ſhall *ignite* thy clay;

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* " For an illuſtration of this line, ſee Mr. Gallray's excellent caricature print of the Royal Inſtitution."

† " Quære, whether the Miſs PARTHENON, of Old Bond-ſtreet, whoſe buſt is placed over the back door of the Royal Inſtitution, is one of theſe enlightened young ladies, or only a neceſſary aſſiſtant to the Greek profeſſors of the houſe."

‡ " This is a miſtake; Hero's lamp was not trimmed at all that night. See the nurſe's affecting report of the caſe in Ovid de *Triſtibus*."

Thy *phoſphor nature*, active, ſtill, and bright,
Around us ſhall diffuſe *poſt obit* light;

"Perhaps, tranſlated to another ſphere,
Thy ſpirit like thy light, refin'd and clear,
Balloon'd with pureſt hydrogen ſhall riſe,
And add a PATENT-PLANET to the ſkies.

"Then ſome ſage Sidrophel, with HERSCHEL eye,
A bright WINSORIUM SIDUS ſhall deſcry;
The VOX STELLARUM ſhall record thy name,
And THINE outlive ANOTHER WINSOR's fame!"

The Knights:—Tales illuſtrative of the Marvellous. By R. C. Dallas, Eſq. In three volumes, 12mo. Pp. 826. 15s. Longman and Co. 1808.

"HAVING written Tales illuſtrative of the *Simple* and the *Surpriſing*, I conſented to try my pen on the *Marvellous*. I found my mind ill ſuited to the attempt; but having undertaken it I reſolved to perſiſt, and I have not ſcrupled to borrow largely from foreign ſources." Theſe are the author's own words, and we are too well acquainted with his writings not to give him full credit for all that they aſſert: we believe the Marvellous uncongenial with his mind; that he rather conſented than wiſhed to enter upon enchanted ground; and that he has borrowed largely from foreign ſources. But as reviewers we ſhall, as much as poſſible, loſe ſight of the author, and conſider theſe volumes as what they profeſs to be, a work of entertainment and light ſatire.

There are two diſtinct tales: *The Knight of Tours*, and *The Knights Errant*. The former takes its title from the hero, Egremont, being a young warrior at the court of the Count of Tours; and the events, whether the poſſible or the marvellous, are referred to the time of the Cruſades. The reader who expects a regular connected romance will be diſappointed: the Knight of Tours is a ſerio-comic tale, in which the latter quality predominates ſo much, that the former fails to produce very ſerious feelings. Egremont, the young Knight, virtuous and valorous, has *once* been deficient in duty and in virtue: a mutual paſſion, with which the God of Love inſpired him and the Princeſs Hippolita, the daughter of Sigiſmund, Count of Tours, was the cauſe. Egremont's promotion to knighthood was entirely owing to his bravery and accompliſhments; no noble blood could be traced in his veins: accordingly to have aſpired to the hand

of Hippolita, whoſe page he had been, would have been a deſire upon a par with that of the child who cries for the moon. He reſolved, like a true and loyal knight, to conquer his paſſion; but he did not do what he reſolved. *Vincit amor*, and the diſcovery exaſperates Sigiſmund to pronounce the death of Egremont, who, however, effects his eſcape. At this juncture Sigiſmund, at the head of his troops, joins the ſtandard of Philip of France, to proceed to the Holy Land. Egremont embarks from a different part of the kingdom, reſolved to loſe his life in battle, or perform ſuch wonders as, by raiſing him to the ſummit of honours, ſhall give him ſome ground to hope that the Count of Tours may receive him as his ſon-in-law. His ſhip joins that of Sigiſmund in the Mediterranean, and they ſail together towards Paleſtine, in ſight of which the Count is ſhip-wrecked, and ſaved by Egremont: but in vain; reſentment prevails over gratitude. In Paleſtine he ſaves the life of Sigiſmund twice more, and performs wonderful actions, which excite univerſal admiration. Still hated by Sigiſmund, he leaves Paleſtine in deſpair, and is directed by an old hermit to return to Tours, which is attacked by the Bretons, and which he arrives in time to ſave by his proweſs and ſkill. This overcomes the Count's haughty ſpirit, and the marriage takes place. Such is the main ſtory with which the wonderful adventures of Egremont's friends are interſperſed, and which are too various for us to follow here. In the account of the Enchantreſs Strigilina and her palace, we have a metaphorical but too true picture of thoſe who yield themſelves to their ſenſes. The Enchantreſs and her court are deſcribed, as the Sirens of old, to be feathered ladies; and all who fall into their hands loſe reaſon and are transformed into feathered monſters. The deſcription of the iſland of the Melologues, who have loſt the uſe of ſpeech and ſubſtituted inſtrumental muſic, contains much general and excellent ſatire; as do the company of yawning heads at the Enchantreſs Bagalora's palace; and the Beau's ſearch after his leg. The following extract is taken from the account of the Melologues:

"Madam," ſaid he, "I will diſcloſe the ſecret of the appearances which aſtoniſh you. In this country the inhabitants have abſolutely loſt their ſpeech, and ſupply the loſs of it by the uſe of muſical inſtruments. What is ſingular is, that not being able to ſpeak themſelves, they cannot endure that others ſhould ſpeak here.

"This calamity is ſaid to have originated in the anger of a magician; but as I have no faith in ſuch ſtories, I ſhould be tempted to think that theſe people had been denied by Nature a faculty granted

o the reſt of mankind, if the monuments of the country did not evince that they ſpoke here as elſewhere about a century ago.

" I was born a ſubject of the court of Provence, and thrown about four years ago on this unknown iſland, which, being ſurrounded at ſome diſtance by a chain of rocks, is rendered inacceſſible to foreigners; none but ſuch as are ſhipwrecked ever landing here. Being myſelf profeſſionally a muſician, I eaſily caught the idiom which has been adopted in the country, and became interpreter to thoſe who, like you, have been accidentally caſt on the iſland; a circumſtance, however, which very rarely happens. You now underſtand the reaſon of your being ſurrounded by the ſtrange aſſemblage of inſtrumental performers who eſcorted you to the palace. On your alighting I conducted you to the King's cabinet; his majeſty, on the report that had been made to him of your beauty, being very impatient to ſee you.

" He was at that moment holding a council of ſtate. The perſon with ſpectacles, whom you ſaw ſitting at a harpſichord, was a ſecretary, inſtructed to make a report to the council, the members of which were ready to give their opinions; one on his baſſoon, another on the violoncello, and ſo on: for I ſhould tell you by the way, Madam, that there are inſtruments adapted to all ranks and ages. It would not be decent that a ſenator ſhould expreſs himſelf by a fife, or hurdy-gurdy. The clergy have their appropriate inſtruments; and when you have learned the language, I think, if curioſity ſhould lead you to the moſque, you will be delighted to hear the Turkiſh ſervice recited on harps, and be charmed with a verſe of the Koran paraphraſed on the trumpet marine.

" There are not only inſtruments for different ranks, but for character likewiſe. A man given to love readily takes to thoſe that are beſt ſuited to tender expreſſion. A great talker lays hold of a violin, bows away in arpeggio, ſhifting up to the very bridge.

" Well educated men, and ſuch as have their fortunes to make, ought to poſſeſs to a certain degree every ſtyle. You will ſee the reigning monarch, in giving audience to his ſubjects, anſwer each on an inſtrument ſimilar to the one uſed by the perſon addreſſing him. When I firſt ſaw him going out, followed by his pages carrying inſtruments of every kind, I thought he was going to give a ſerenade.

" There are people ready to ſpeak on every ſubject before they have taken pains to gain a knowledge of it, and deſirous of making a figure in the world before they have been prepared for it. The muſical inſtrument-makers here, who are very ingenious, have invented an inſtrument for them, called the court hand-organ, containing a great variety of airs on ſeveral barrels. Grave airs, for example, where it is neceſſary to be conſequential; lofty airs, for giving a great opinion of one's ſelf and credit; low airs, for addreſſing perſons in office, with ſourdines to be taken off on quitting a levée; natural airs, to gain confidence; flattering and even wheedling ones, to amuſe morning drones; tender ones, paſſionate ones, ſad ones, merry ones, &c. to intereſt, ſoften, pleaſe, and ſeduce; noiſy ones

for intimacies; others full of fire, to accoſt new friends; frigid, to return thanks for benefits received; fanciful ones, for raillery and ſatire, and to baniſh inſipidity from company; very light ones for converſing about women, deciding on the merit of others, eſtimating works of literature, and ſetting a value on the maſter-pieces of artiſts; in ſhort, airs of every ſort, for addreſſing perſons to whom reſpect or attention is due, and from whom they are expected.

"Sometimes through inadvertence, or ſome other cauſe, people fall into ſtrange miſtakes: a man plays a lofty air to his equal; receives a gentleman with a tune with which he would receive a lacquey; and uſes a low air in the preſence of a man of fortune, to make a dupe of him: nay, even in mentioning perſons and things the moſt reſpectable, he plays ſome jig or wanton air entirely out of time.

"The inſtrument, allowing for the ſameneſs of the tunes in ſo many hands, is well contrived: but the muſic is defective in ſcience, and the cadences of it will ſtrike you as being common.

"The opulent citizens have had hand-organs conſtructed on the plan of theſe court inſtruments, and you will find them in the hands of ſome of their children; but, beſides that thoſe young people have an awkward manner of turning the handle, their organ is always either above or below pitch, and of courſe always diſcordant."

"I ſhould like," ſaid Violetta, interrupting the interpreter, "to hear one of the real court organs; it muſt be very pleaſing."

"It is generally thought ſo by the Ladies," replied the Squire; "however, Madam, I ſhould apprize you, that the praiſes I have beſtowed upon them admit of exceptions, and that you will now and then meet with Lordlings who have ſad organs."

"When theſe iſlanders loſt their ſpeech, diſmayed as they were in the firſt moments of their privation, they had recourſe to the ſigns and geſtures taught by inſtinct, to be underſtood; but this inſtinctive language, enabling them, at moſt, to communicate to one another their moſt common events, was much too confined for a nation that had attained a high degree of civilization, and three fourths of the ideas they had acquired were neceſſarily left without a medium of expreſſion.

"A philoſopher having reflected on the almoſt univerſal taſte of his countrymen for muſic, their readineſs in acquiring it, and the knowledge of it already ſpread throughout the iſland, conceived the idea of taking advantage of it to ſupply the deficiency of ſpeech; and you will be ſoon convinced, Madam, that the project is by no means ſo odd as it appears at firſt.

"But ſome defects in the method of teaching, ſome diſputes that have ariſen among the critics, the ideas formed reſpecting the real purity of the muſical language, retarded the progreſs of it, and ſtill retards it ſo much, that I am far from thinking the dialect arrived at a full ſtate of perfection.

"Scarcely had the learned ſucceeded in repreſenting the letters by the medium of ſounds, and in forming them into words, when they began to differ on the modes which it would be moſt conveni-

ent to employ: there was a long controverſy on the diatonic and harmonic, and it was moreover argued, that it was not always the moſt ſenſible diſcourſe that had a title to pleaſe, a title which ought to be reſerved for that, which confined to one meaſure, forming one melody, and having an appropriate ſtyle, ſhould preſent nearly to the mind the ideas intended to be imparted. In conſequence of a deciſion in favour of this opinion, the brains of the ſtudents have been terribly racked, and good ſenſe has ſuffered extremely.

"The common people, who have not time to attend to ſuch refinement, grate one's ears, and follow their feelings without much rule, yet they play more directly to the point; for they expreſs exactly what they want to ſay.

"Having given you theſe general notions, Madam, let us, if you pleaſe, deſcend to particulars, and enter more into detail. You have no doubt ſome knowledge of muſic; the nobleneſs of your exterior declares that of your birth, and makes me preſume that no part of your education has been neglected. You probably play ſome inſtrument; but the king, who has a great deſire to pleaſe you, wiſhes that you would have the goodneſs to begin practiſing on the lute. Permit me to give you your firſt leſſon.

"In the firſt place, then, you will find your alphabet in the various poſitions of the notes. Sometimes a ſingle note will preſent you a complete idea; for example, ſtrike a *ſi;* you now ſay *yes:* ſtrike a *ſol,* and you ſay *no.* You will allow that we have here a conſent and a refuſal expreſſed with all deſirable rapidity.

"But we do not ſtop here: refinement of expreſſion may be united with rapidity. With the help of a *flat* or a *ſharp,* of one of thoſe intermiſſions called reſts, here equivalent to ſighs, and by introducing a ſoft cadence ſeaſonably, a *yes* is made to ſignify nothing, and a *no* not to mean *no.*

"I fear, Madam, to exhauſt your patience; and beſides, I feel that I ought to give theſe ideas time to make their impreſſion. My orders being to be careful of you as well as to inſtruct you, and being impelled both by duty and inclination to conſult your pleaſure, I ſhall now ſuſpend the taſk I have undertaken, to reſume it when agreeable to you."

The Knight Errantry of the ſecond tale is a mere vehicle for an allegorical epiſode, and a fairy tale. If we loſe Mr. D. in many parts of *The Knight of Tours,* and in ſome parts of *The Knights Errant,* we recognize him throughout the allegory of Benvolio in Dokimaſia (Δοκιμασια), where the world in ſeveral points is pourtrayed in ſtriking colours.

"Pleaſure was the whole buſineſs of the houſe. After the muſic moſt of the company danced a variety of figure dances, in which the attitudes were far more elegant than modeſt. A beautiful young girl went up to Benvolio, took him by the hand, and preſſing it with an ardour little expected by the knight, from the ſhortneſs of

their acquaintance, aſked him to dance with her. 'My ſweet girl, ſaid Benvolio, to whoſe mind Felicia was ever preſent, 'I ſhould do injuſtice to the grace with which you tread the floor.' 'Eh!' ſaid the damſel, 'don't you like dancing? I thought every body liked dancing.' And away ſhe glided, hopping on one foot, and beating time with the other to the tune of the muſic. As ſhe left him, her father went and ſat by him, on which Benvolio endeavoured to enter into converſation with him. 'Of what extent, Sir,' ſaid the knight, 'is the valley of Dokimaſia?' 'I don't know, Sir. Do you like coffee?' was the reply. 'I like coffee very much,' ſaid Benvolio. 'I am glad of it,' ſaid his hoſt, 'for we have ſome of an excellent quality, which you ſhall taſte preſently, and after it ſuch a liqueur!' 'Where do you get your coffee from?' aſked the knight. 'From the kitchen,' replied the hoſt. 'I mean,' cried Benvolio, 'where does it grow?' 'I don't know,' ſaid the hoſt. 'Pray,' ſaid the knight, 'what is the name of this part of the country?' 'Aiſthèſis.' 'And the principal town?' 'Neuron, a charming place, about five miles from this: you have a peep at it from the windows.' 'Under what government is Neuron?' 'I don't know.' 'What is the population of it?' 'I don't know.' 'Its manufactures?' 'Oh! as to thoſe, every thing that you can deſire for convenience or pleaſure. But they are carried on by a people who come from a neighbouring country called Nouſaiſthèſis.' 'How far are the confines of Nouſaiſthèſis from Neuron?' 'I don't know; but if you will ſtay here to-night, you may be ſatisfied in that and every thing elſe you want to know; for in the morning I expect a Nouſaiſthèſian, and there is hardly any thing thoſe people cannot give you ſome account of.'

"Although Benvolio already began to feel that pleaſure unaſſociated with mental emanation ſoon cloyed, the proſpect of being introduced to ſuch a character as that given by his hoſt of a Nouſaiſthèſian determined him, and he accordingly accepted his invitation. The muſic and dancing continued to ſucceed each other with intervals of laſſitude, during which the company lounged upon their ſeats and ſophas, without any converſation. Benvolio at firſt attempted to make ſome of them talk; 'Madam,' ſaid he to a lady who had thrown herſelf on a ſopha by him, 'it has been ſaid that muſic is introduced amongſt men, as a kind of enchantment only to deceive and miſlead them.'—'Eh!' ſaid the lady, ſmiling.—'What is your opinion, Madam?'—'I don't know.'—'You are fond of muſic?'—'I am very fond of it.'—'Is it ſtudied in Aiſthèſis as a ſcience?'—'I don't know.'—Benvolio, weary of the perpetual return of *I don't know*, threw himſelf back on the ſopha, in a reclining poſture, in deſpair of a rational anſwer, while the lady familiarly waving her handkerchief before his face, ſcented the air around him with the moſt fragrant odours. The party, recruited by the promiſed coffee and liqueurs, which diſparaged not their maſter's praiſe, reſumed the ſong and the dance; and continued them till the evening

repaſt was announced, on which all the company repaired to the ſupper room."

Another ſpecimen:

"Nothing could exceed the beauty and elegance of the houſes, porticoes, arcades, and temples that preſented themſelves to the view: the exterior every where offered convenience and gratification, while in the interior of the habitations reigned luxury and licentiouſneſs. Benvolio obſerving parties following one after the other through a portico into a large building, enquired of his companion the nature of the amuſement they were going to. 'Let us join the throng and ſee," ſaid Krites. 'You have probably hit its proper appellation, but it is commonly denominated a ſchool of ſcience. The building is divided into ſeveral apartments, containing a library and a variety of apparatus to aid the communication of knowledge. But, though there are lectures on different branches of knowledge twice a day, you will find the ſchool of ſcience nothing more than a promenade of idle people who come to ſee and be ſeen; let us try.' Saying which, being privileged to take a friend, he conducted Benvolio to the portico, and they entered.

"They followed the train immediately to the lecture-room, which they found almoſt full. It was a ſpacious apartment formed by circular ſeats into a kind of amphitheatre, leaving juſt room enough on one ſide for a table and a lecturer. The lecture was on the elements of all things. It was ingeniouſly handled, and the lecturer took much pains, both by reaſoning and experiment, to impreſs it upon his audience, who, to do them juſtice, preſerved due decorum and ſilence. Indeed, the experiments were calculated to amuſe as well as inſtruct.

"On leaving the lecture-room Benvolio obſerved to Krites, that the Aiſtheſian quality could not be a frivolous race if they underſtood and enjoyed what they had heard, which by their attention they ſeemed to do. 'And many of them,' replied Krites, 'do abſolutely perſuade themſelves that they partly underſtand, and completely enjoy this lecture. There is a watch-word in almoſt every thing, which, united with the ſway of faſhion, is very powerful. The word *Nature* is a kind of ſpell, and to attend to abſtruſe ſubjects, without knowing any thing about them, is the preſent rage at Neuron.'—As he ſaid this, Krites was met by a party of his acquaintance.—'Who would have thought,' ſaid a damſel, 'that'—ſhe made a pauſe—'That what, my love?' replied Krites.—'I forgot what I was going to ſay,' cried the young lady, with a ſimper, and walked with her company. Her brother, who was following, ſtopped, and, bowing to Benvolio, aſſured him that his horſe and himſelf were the admiration and talk of all Neuron. The Knight would have frowned at the compliment, had he not thought the complimenter too inſignificant. Taking no notice of it, therefore, he aſked the youth how he liked the lecture he had juſt heard. 'Oh, very fine!' replied he, 'but all about Nature is ſo attractive; the occult ſcience in par-

their acquaintance, aſked him to dance with her. 'My ſweet girl, ſaid Benvolio, to whoſe mind Felicia was ever preſent, 'I ſhould do injuſtice to the grace with which you tread the floor.' 'Eh!' ſaid the damſel, 'don't you like dancing? I thought every body liked dancing.' And away ſhe glided, hopping on one foot, and beating time with the other to the tune of the muſic. As ſhe left him, her father went and ſat by him, on which Benvolio endeavoured to enter into converſation with him. 'Of what extent, Sir,' ſaid the knight, 'is the valley of Dokimaſia?' 'I don't know, Sir. Do you like coffee?' was the reply. 'I like coffee very much,' ſaid Benvolio. 'I am glad of it,' ſaid his hoſt, 'for we have ſome of an excellent quality, which you ſhall taſte preſently, and after it ſuch a liqueur!' 'Where do you get your coffee from?' aſked the knight. 'From the kitchen,' replied the hoſt. 'I mean,' cried Benvolio, 'where does it grow?' 'I don't know,' ſaid the hoſt. 'Pray,' ſaid the knight, 'what is the name of this part of the country?' 'Aiſthèſis.' 'And the principal town?' 'Neuron, a charming place, about five miles from this: you have a peep at it from the windows.' 'Under what government is Neuron?' 'I don't know.' 'What is the population of it?' 'I don't know.' 'Its manufactures?' 'Oh! as to thoſe, every thing that you can deſire for convenience or pleaſure. But they are carried on by a people who come from a neighbouring country called Nouſaiſthèſis.' 'How far are the confines of Nouſaiſthèſis from Neuron?' 'I don't know; but if you will ſtay here to-night, you may be ſatisfied in that and every thing elſe you want to know; for in the morning I expect a Nouſaiſthèſian, and there is hardly any thing thoſe people cannot give you ſome account of.'

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Another ſpecimen:

"Nothing could exceed the beauty and elegance of the houſes, porticoes, arcades, and temples that preſented themſelves to the view: the exterior every where offered convenience and gratification, while in the interior of the habitations reigned luxury and licentiouſneſs. Benvolio obſerving parties following one after the other through a portico into a large building, enquired of his companion the nature of the amuſement they were going to. 'Let us join the throng and ſee," ſaid Krites. 'You have probably hit its proper appellation, but it is commonly denominated a ſchool of ſcience. The building is divided into ſeveral apartments, containing a library and a variety of apparatus to aid the communication of knowledge. But, though there are lectures on different branches of knowledge twice a day, you will find the ſchool of ſcience nothing more than a promenade of idle people who come to ſee and be ſeen; let us try.' Saying which, being privileged to take a friend, he conducted Benvolio to the portico, and they entered.

"They followed the train immediately to the lecture-room, which they found almoſt full. It was a ſpacious apartment formed by circular ſeats into a kind of amphitheatre, leaving juſt room enough on one ſide for a table and a lecturer. The lecture was on the elements of all things. It was ingeniouſly handled, and the lecturer took much pains, both by reaſoning and experiment, to impreſs it upon his audience, who, to do them juſtice, preſerved due decorum and ſilence. Indeed, the experiments were calculated to amuſe as well as inſtruct.

"On leaving the lecture-room Benvolio obſerved to Krites, that the Aiſtheſian quality could not be a frivolous race if they underſtood and enjoyed what they had heard, which by their attention they ſeemed to do. 'And many of them,' replied Krites, 'do abſolutely perſuade themſelves that they partly underſtand, and completely enjoy this lecture. There is a watch-word in almoſt every thing, which, united with the ſway of faſhion, is very powerful. The word *Nature* is a kind of ſpell, and to attend to abſtruſe ſubjects, without knowing any thing about them, is the preſent rage at Neuron.'—As he ſaid this, Krites was met by a party of his acquaintance.—'Who would have thought,' ſaid a damſel, 'that'—ſhe made a pauſe—'That what, my love?' replied Krites.—'I forgot what I was going to ſay,' cried the young lady, with a ſimper, and walked with her company. Her brother, who was following, ſtopped, and, bowing to Benvolio, aſſured him that his horſe and himſelf were the admiration and talk of all Neuron. The Knight would have frowned at the compliment, had he not thought the complimenter too inſignificant. Taking no notice of it, therefore, he aſked the youth how he liked the lecture he had juſt heard. 'Oh, very fine!' replied he, 'but all about Nature is ſo attractive; the occult ſcience in par-

ticular is so wonderfully adventitious.'—' Adventitious!' exclaimed Benvolio.—' My friend is very right,' said Krites, ' so far at least as it was foreign to this evening's lecture.'—' Exactly so,' replied the young Aisthesian. ' Shall we have the honor of seeing you at the play, Seigneur?' continued he, addressing Benvolio; ' it is a fashionable night, and all Neuron will be there.'—Benvolio bowed; the youth bowed, and walked on.

" Krites then led his friend through the apartments, which were every where furnished with the instruments of science. These were surrounded by groupes of Aisthesians, and were shewn to them like wild beasts, by keepers who were Nousaisthesians. The account of them was given briefly, yet the enquirers always ran from one to another in the middle of it. There were large tables in all the rooms, on which were deposited satires, lampoons, and accounts of what was passing in Neuron. Round these tables the company crowded; some reading, some listening, some talking, but nothing long; and parties succeeded one another expeditiously, catching their transient pleasures, and gliding off for new ones. The company, having walked from room to room, soon went away, and left Benvolio and his friend alone, with the persons employed to take care of the place; and it evidently appeared, that, for the generality, the establishment was mere parade, there being only a few Nousaisthesians settled at Neuron who entered into the spirit of it, and profited by the advantages it afforded."

We are sorry to say that Mr. D. abruptly breaks off this excellent allegory in Aisthesis, after raising a hope that we should have been carried into Nousaisthesis. Allegory in general is allowed to preserve the names of the qualities it embodies, which it must be confessed destroys the idea of reality, and we prefer the Greek terms adopted by the author; yet we fear that one half of his readers will not know that *Aisthesis* signifies the senses, and *Nousaisthesis* the union of mind with the senses; that *Neuron* is a nerve, and *Phreen* the intellect; that *Syneideesis* is conscience, *Parainetes* a counsellor, and *Praxeis* actions. It will, however, be sufficiently understood by the mere English scholar.

These volumes are dedicated to Mr. Pratt, well known to the public as the Gleaner, the author of the poems of Sympathy, Cottage Pictures, and several celebrated novels. It seems that this gentleman was the first anticipator of those talents of which their possessor was too diffident; and which have since been demonstrated to the public, in some of their most chastened and interesting intellectual amusements, in the novels of Aubrey, Percival, and the Morelands, as well as in an excellent history of the Maroon War, and a variety of spirited translations from the French; all of which we have honourably noticed in their successive order of publication.

The Elegies of C. Pedo Albinovanus, a Latin Poet of the Auguſtan Age, with an Engliſh Verſion. Pp. 121. Small 8vo. 4s. Large 5s 6d. Longman and Co., and Rivingtons. 1808.

ALL that remain of this author, who once poſſeſſed a conſiderable degree of reputation, are an Elegy on the Death of Druſus, another on that of Mæcenas, and two inconſiderable fragments. The firſt, which is by far the longeſt, is a compoſition of much merit, and ſeems to be the ſtorehouſe from which all the trite and common-place conſolations on mortality have been drawn in all ages. The ſecond is far beneath it as a poem, and is a laboured apology, in which we take neither intereſt nor pleaſure. The reſt deſerves no particular notice.

The tranſlator gives no account of his author, except that he was beloved by Mæcenas, and probably known to Auguſtus. He adds "that Ovid deſignates him by the epithet *ſidereus*, which is commonly tranſlated *divine* or *heavenly*, but which he thinks means one who ſtood *conſpicuous* among poets, and in whoſe compoſitions were many *brilliant* and *ſublime* paſſages." We believe, on the contrary, that the epithet alludes to ſome work of Pedo, which has not come down to us, and of which the ſubject was ſome branch of aſtronomy. Pedo has few *brilliant* and fewer *ſublime* paſſages: he is elegant, eaſy, and correct; and this muſt be his praiſe.

The preſent writer, though deſirous that "the character of his author, and the turn of his compoſitions, may be judged of by the Engliſh reader, is by no means deſirous that his verſion ſhould be conſidered as deſigned for a cloſe one." This has ſomewhat of the air of a contradiction. No tranſlations but *cloſe* ones (we do not ſay *ſervile* ones) can enable a reader to judge with accuracy of the originals; and that ſuch can be made with a due portion of eaſe and ſpirit may be ſeen by a reference to Giffard's late edition of Juvenal. Indeed, we are induced to ſuſpect that the buſineſs of tranſlating with effect demands more requiſites than are uſually poſſeſſed by moſt of thoſe who think themſelves competent to the taſk.

We are ſorry that we cannot compliment the preſent tranſlator very highly on the performance before us. That he underſtands his author, we have no doubt; but this is not ſufficient—he ſhould alſo feel him; and of this we find no proofs. How vaguely and how diffuſely has he rendered this ſimple and affecting line!

Nec, poſito filî nomine, dicis; uter? V. 6.

" Nor heralds waken a divided care
To know which ſon it is that kindly ſends
His duties homeward to his diſtant friends."

Again, who could find

Maximus ille armis, maximus ille togâ, V. 14.

in this poor, indiſtinct expreſſion?

" In deeds illuſtrious, and with boundleſs worth."

The following couplet is extremely picturesque in the original:

Funera pro ſacris tibi ſunt ducenda triumphis,
Et tumulus Druſum, pro Jovis arce, manet. V. 28.

The tranſlation retains no trace of it:

" Inſtead of joy, receiv'ſt thou bitter woe!
A tomb is all thy Druſus now can know."

We ſcarcely know how the writer meant the following line to be pronounced; and are ſorry to obſerve that we have found frequent occaſion to make ſimilar reflections.

" His varied exploits I ſhall freely aſk!!!" V. 45.

——— indignas, Livia, ſolve comas,

is ſtrangely rendered,

" Freely in tears, indignant, ſeek relief!"

which has not the ſlighteſt reſemblance to the text; and ſhews, indeed, an unpardonable degree of negligence or ignorance. Could the writer poſſibly be unacquainted with the meaning of *indignas* in this place?

The original apoſtrophiſes Livia with equal dignity and decorum,

Quid tibi nunc mores proſunt, actúmque pudicè
Omne ævum, et tanto tam placuiſſe viro: V. 42.

The tranſlation does it without either; and, indeed, makes very cloſe approaches to the burleſque. Certainly Pedo never meant to ſay that Auguſtus was won by the *wit* of his wife.

" Ah! what avail your high-flown claims to ſenſe?
Your matron, more than matron, excellence?
Your mannered gentleneſs; your native eaſe;
Your wit an Emperor to win, and pleaſe."

It is needleſs to purſue our remarks: undoubtedly all is not ſo unjuſt to the original as what we have quoted; and there are ſeveral ſhort paſſages which convince us that the tranſlator is capable of better things. But the whole bears the ſtamp of haſte; and we ſhould only deceive our readers, if we held out to them the proſpect of collecting any very adequate ideas of the genius or manner of Albinovanus from the preſent work.

The tranſlator has ſubjoined a few notes from the Variorum edition. As they are not tranſlated, they can be of no uſe to the Engliſh reader; and thoſe who can make uſe of the original, ſtand in no need of ſuch paltry aſſiſtance.

The work is neatly printed; and as the author is not common, a cheap edition of the text, which is here given with a laudable degree of accuracy, may not be without its uſe and acceptance.

A Journey from Madras through the Countries of Myſore, Canara, and Malabar; performed under the Orders of the Moſt Noble the Marquis Welleſley, Governor-General of India, for the expreſs Purpoſe of inveſtigating the State of Agriculture, Arts, and Commerce; the Religion, Manners, and Cuſtoms; the Hiſtory, Natural and Civil, and Antiquities, in the Dominions of the Rajah of Myſore, and the Countries acquired by the Honourable Eaſt India Company, in the late and former Wars, from Tippoo Sultaun. By Francis Buchanan, M. D. F. R. and A. SS. Fellow of the Aſiatic Society of Calcutta, and in the Medical Service of the Hon. Company on the Bengal Eſtabliſhment. Publiſhed under the Authority and Patronage of the Honourable the Directors of the Eaſt India Company. Illuſtrated by a Map and numerous other Engravings. In three Volumes, 4to. About 1500 pages. 6l 6s. Cadell and Davies. 1807.

THE *Aſiatic Reſearches* have eſtabliſhed the fame of Dr. Buchanan throughout Chriſtendom; the learning and talents diſplayed in his papers publiſhed in the Tranſactions of the Society of Calcutta, have been juſtly admired both in Europe and America, by friends and by enemies. The ſelection therefore of ſuch a man to inveſtigate the natural hiſtory and actual ſtate of ſuch extenſive countries as the Myſore, Canara, and Malabar, is another proof, were proofs wanting, of the ſuperior judgment and policy of the late Governor-General of India. In Feb. 1800 Marquis Welleſley gave the au-

thor inſtructions for his journey, ſtating that his "enquiries were to extend throughout the dominions of the preſent *Rajá* of Myſore, and the country acquired by the Company in the late war from the Sultan, as well as to that part of Malabar which the Company annexed to their own territories in the former war under Marquis Cornwallis. The firſt great and eſſential object of his attention was to be the agriculture of the country; under which head his enquiries were to include and tend to aſcertain with as much accuracy as local circumſtances would admit the different kinds of *eſculent vegetables* cultivated by the farmers; different breeds of *cattle*; farms, their nature and extent; cotton, pepper, ſandal-wood, cardamomums; mines, quarries, minerals, and mineral ſprings; manufactures and manufacturers; climate and ſeaſons of Myſore; the condition of the inhabitants in general, in regard to their food, clothing, and habitations, were alſo to engage particularly his attention, as well as *to enquire how far their ſituation, in theſe reſpects, may have been affected by the different changes in the government.*" In the latter direction we ſee the Marquis's paternal attention to the welfare of the people, notwithſtanding the calumnies which have ſince been beſtowed on his character and principles. With ſuch able and explicit inſtructions, of which we have only extracted the heads, we might naturally expect a moſt intereſting narrative of a tour, ſo extenſive and ſo laudably directed to the beſt purpoſes of ſocial life, from ſuch a philoſopher as Dr. Buchanan. In this, however, we confeſs we were ſomewhat diſappointed, although not deceived: conſidered as an *indigeſted* journal, it poſſeſſes much intrinſic merit, and ſeems to have pretty nearly fulfilled the views of the noble projector; but as a literary publication it is very defective, and often diſguſting by tedious monotonous details and repetitions. This, indeed, is not the author's fault; the work, from whatever cauſe, was publiſhed almoſt unknown to him, at leaſt without his being able to correct and arrange it in a proper manner. Whether the ſages of Leadenhall-ſtreet did not feel the importance of the undertaking, or wiſhed to thwart the ſalutary and philoſophical meaſures of the noble Governor, or whether they were more intent on ſelling their opium and other brewers' drugs in order to raiſe a few more lacs of rupees, than on the means of meliorating the condition of the people of India, we ſhall not ſtop to enquire; but certain it is, that the public are indebted to the ſagacity of Mr. Wilkins, the librarian of the India Company's library, in which the MS. was coolly depoſited, for the knowledge of this important and curious journey. This gentleman, diſcovering

the genuine merit of the work, recommended it to the attention of the Court of Directors, and they at length reſolved to patronize its publication. As theſe volumes conſiſt merely of the author's journal, containing dates, facts, and repetitions as they occurred, it is impoſſible for us to analyze them; we ſhall therefore make ſome extracts from ſuch parts as may be either intereſting to the general reader, or as illuſtrative of the country and character of its inhabitants.

The firſt volume contains the particulars of a journey from Madras to Conjeveram, Arcot, Vellore, Vencataghery, Bangalore, and Seringapatam and its vicinity; from Seringapatam to Bangalore and environs; from Bangalore to Doda Bala-pura, and from Doda Bala-pura to Sira. Dr. Buchanan ſet out from Madras on the 23d of April, 1800, and, in the uſual ſtyle of our more reſpectable touriſts, deſcribes the ſurrounding country on his road. The flat, dry, open plain in the vicinity of Madras is by no means a very pictureſque object; but the tanks or reſervoirs conſtructed for irrigating the land are curious, as built by a people but little ſkilled in the ſcience of hydraulics, though ſome of them are of ſufficient extent and durability to contain a competency of water to irrigate for eighteen months a tract of country maintaining not leſs than 5000 inhabitants. A late collector, Mr. Place, it appears, gave great ſatisfaction to the people by ſome improvements and judicious repairs of their reſervoirs. The planting of bamboos round the villages was another great bleſſing conferred on the inhabitants, as they not only ſerve as a defence againſt freebooting cavalry, but alſo enliven the ſcenery and refreſhen vegetation. The country is rocky, full of detached maſſes of granite, and covered with prickly ſhrubbery. The palmira tree, an inſpiſſated juice of which the natives make great uſe, it is thought would yield either a palatable ſpirituous liquor or ſugar, and that conſequently the barren plains of the Carnatic might then be rendered productive. A native of Bengal accompanied the author as a painter, and was delighted with the abundance of milk and ſour curds of buffalo's milk. The ſinking of wells, and forming of reſervoirs of water by the wealthy, are ſure means of procuring a good name among the Hindus, and they deſerve it, as they expend conſiderable ſums in ſuch undertakings. As much has been ſaid about Arcot, we ſhall extract the author's topographical account of it.

"*Arcot*, or *Arrucate*, is the nominal capital of the *Carnatic páyin ghát* (Carnatic below the Paſſes), as the Muſſulmans and Engliſh call the dominions of the Nabob. He maintains a garriſon of his

own troops in the fort, which is pretty large, but not in good repair. The muſic of his *nabut*, or ſtate band, is much ſuperior to any thing I have ever heard among the natives, and is not much harſher than our clarionet. His brother-in-law, who manages this part of the country, reſides near the fort, in a good houſe belonging to the Nabob. The town ſurrounds the glacis on all ſides, and is extenſive. The houſes are as good as in the town of *Jaghire*. The inhabitants ſpeak the *Decany* dialect of the Muſſulman language, which we call Moors or *Hinduſtany*. They took advantage of us as ſtrangers, and for every ſupply we procured, demanded three times the uſual price. At this place coarſe cotton cloth is made. It ſeems to be cheaper than in the *Jaghire*, but dearer than in Bengal.

"From Madras to *Kávery-pák*, the road is tolerably good; thence to Arcot a wheel-carriage could not eaſily paſs. Many of the rich natives travel in bullock-coaches, like thoſe in Calcutta, called *chaycra*. Near Arcot I met the Muſſulman women riding on bullocks, and entirely wrapt up in white veils, ſo as to conceal both features and ſhape. The heat in the glacis of the fort, where I encamped, was intenſe. The hills in this vicinity are the moſt barren I have ever ſeen, thoſe even of St. Jago, in the Cape de Verd iſlands, not excepted. They appear to be compoſed of the ſame granite that abounds in the elevated barren grounds, on which the road from Madras is conducted. They ſeem to be undergoing a rapid decay, and will probably continue to do ſo, till they are reduced to nearly a level with the circumjacent plain, when the decompoſed parts, no longer rolling off, will cover them with a bed of ſand, and prevent them from further decay, as is now the caſe in the waſte lands already mentioned. In many parts of the vallies, formed by theſe hills, is found *chunam*, or limeſtone nodules, which in Bengal is called *congcar*.

"The greater part of the *Brahmans* in the lower Carnatic follow ſecular profeſſions. They almoſt entirely fill the different offices in the collection of the revenue, and adminiſtration of juſtice; and they are excluſively employed as *hircaras*, that is, guides or meſſengers, and as the keepers of inns or *choultries*. Much of the land is rented by them; but, like the Jews, they ſeldom put their hand to actual labour, and on no account will they hold the plough. Their farms they chiefly cultivate by ſlaves of the inferior caſts. There are few Muſſulman farmers who poſſeſs ſlaves; but the moſt numerous claſs is compoſed of the different tribes of the *Súdra* caſt. Some of theſe poſſeſs ſlaves, but many of them cultivate their farms with their own hands. The proper duty of a Brahman is meditating on things divine, and the proper manner of his procuring a ſubſiſtence is by begging. This mode of living is conſidered as very agreeable to the gods, and all induſtry as derogatory. The lower claſſes of ſociety, however, not being ſufficiently charitable, many of their ſacred order have been obliged to betake themſelves to what they deem unworthy employments, ſuch as judges of cities, collectors of revenues, &c. The Brahmans are conſidered as the prieſts of the

Hindus; yet there are none, even of the loweſt among the *Lokika*, who would intermarry with the families of the Brahmans that officiate in the temples of *Viſhnu* and *Siva*; and in this country [Carnatic] no Brahman officiates in any of the temples of the inferior gods, whoſe altars are ſtained with blood."

It may here be remarked, that very little exertion would be neceſſary to convert all theſe ſecular Brahmans, who are revenue officers, guides, or meſſengers, to Chriſtianity. Their intercourſe with the world, their private intereſt, their ſuperior acuteneſs and knowledge, all tend to prepare them for receiving ſomething of the Chriſtian faith. Seclusion from the public, whether among Brahmans or Papiſts, is unqueſtionably one of the greateſt ſupports of ſuperſtition, and an almoſt inſuperable barrier to the progreſs of knowledge. Theſe inferior Brahmans, however, having different kinds of buſineſs to tranſact, various things to eſtimate, and accounts to ſettle, muſt have acquired ſome reaſoning powers, and conſequently muſt have ſome prediſpoſition for a more rational religion than that to which they now adhere. If a few were taught ſome of the practical doctrines of Chriſtianity, with a little other knowledge of the more uſeful arts and ſciences, there can be little doubt that the work of converſion and inſtruction would advance rapidly; and that juſt in proportion as they became enlightened with a knowledge of true religion and European ſcience, in the ſame degree they would become faithful Britiſh ſubjects. Till ſome ſuch change takes place, it will be abſurd to rely any more on their fidelity or loyalty than what fear or power may compel. This truth, we fear, certain Eaſt-India proprietors will not have fully learned till it is, perhaps, too late, when they may then have time enough to meditate whether they ſhould or not encourage the propagation of Chriſtianity in India. But ſound policy not only dictates the converſion of the people of Hinduſtan to the Chriſtian faith, but alſo the propriety of teaching them the Engliſh language, and in fact enabling them to identify themſelves with Engliſhmen. We might aſk, indeed, the merchants of the India Houſe, if, in the event of an attack on India by the French, they would preſer having an army of 200,000 Muſſulmans ſpeaking a barbarous jargon, or the ſame number of natives profeſſing the Chriſtian religion and ſpeaking the Engliſh language, to combat the enemy? Had they conſidered this point ſeveral years ago, and appropriated a certain ſum every year to carry it into effect, the affairs of the Company would now have been in a very different ſtate. But returning to our author.

Dr. Buchanan in his topographical deſcriptions alſo includes an account of the botanical and mineralogical productions of the country over which he paſſes. From Arcot to Catcolli (which is about 164 miles weſt of Madras), numerous ſtrata of gneiſs, felſpar, hornblende, were obſerved with granite and quartz, but no precious ſtones, as there ſhould have been in ſuch places. Two varieties of calcareous nodules are alſo found in this ſoil; they are of an irregular ſhape, as large as a man's head, frequently perforated with holes as if formed round the roots of trees. Externally they have an earthy appearance, although in ſome parts there is a ſemblance of cryſtallization. They are heavy, very hard, with a ſplintery fracture, and diſſolve in muriatic acid, depoſiting a fine inſoluble ſand. The ſolution contains iron; their colour varies from a greyiſh white to a purpliſh brown tinge. The variety of the darkeſt colour has many ſparry concretions, and contains pieces of geode. The people burn theſe ſubſtances for lime. This lime, however, does not appear to be very abundant, as we find that the palace of the Sultan at Bangalore is compoſed of mud, although the fort of that city was conſtructed by Hyder, and by him deemed impregnable, till it was carried by Britiſh valour. The gardens conſtructed at Bangalore by Hyder and Tippoo conſiſt of ſquare plots, in which are only one ſort of plant or tree, and bordered with cypreſs trees. Vines, apples and peaches grow there in great abundance. Here are many Muſſulmans, owing to the change of government, in great diſtreſs: accuſtomed to a military life, they do not like civil occupations, neither are they willing to enter the military ſervice of the enemies of their late Sultan. The wealthier, however, are now applying themſelves to trade, and the poorer to agriculture. But the greateſt murmurers againſt the government are the Brahmans, who are now in the almoſt excluſive poſſeſſion of public offices, and are freed from perſecution by the fall of Tippoo. During the reign of the Sultan, however, they were permitted to ſhare in the ſpoils of the country, and for that they were contented to bear his perſecutions; now they are compelled to honeſty by being obſerved that they do not extort the ſubjects. The white leproſy prevails in the elevated and dry country of the Myſore, a fact which ſeems to invalidate the opinion that this diſeaſe in the lower parts of Bengal and the coaſt of Malabar is produced by a moiſt climate, and a diet conſiſting of fiſh which frequent muddy places. Of the ſpirit of the people ſome idea may be formed from the following fact, which occurred on the author's viſit to Kingara, a ſtrong town deſtroyed by Tippoo to prevent it from being of

any uſe to Lord Cornwallis, at which time it ſuſtained a loſs not yet recovered. "The inhabitants," ſays Dr. B. "were very inhoſpitable; a Brahman encouraging them to refuſe us any aſſiſtance, by pretending that my people would not pay for what they might obtain." With ſuch diſpoſitions, we could certainly expect little from theſe people in war; they are poor, however, and their country is very ſterile. Hoſpitality, indeed, according to Dr. B., is a virtue little known in India. The horrors of Tippoo's government are every where announced, and his treatment to the handſomeſt daughters of the Brahmans was brutal in the laſt degree. After he had ſeized them by force, and kept them till he was tired of them, he ſent them back to their parents; and if they refuſed, according to their laws, to take them into their families again, he deprived them of their property, flogged them ſeverely, and then ordered the girl to chooſe out a huſband among the Brahmans, and if the man did not conſent, he alſo was flogged. The following is the author's account of the appearance of a ſwarm of locuſts at Mundium, a ſmall village not very diſtant from Seringapatam.

"In the evening a flight of locuſts paſſed over the town. It extended in length probably about three miles; its width was about a hundred yards, and its height fifty feet. The inſects paſſed from weſt to eaſt in the direction of the wind, at the rate of ſix or ſeven miles an hour. The whole ground, and every tree and buſh, was covered with them; but each individual halted for a very ſhort time on any one ſpot. They went in a very cloſe body, and left behind them very few ſtragglers. In an hour after the flock had paſſed, few were to be diſcovered in the neighbourhood of the town. The ſtragglers from the grand body did not extend above a hundred yards on each ſide of it, and were, perhaps, not more than one to the cubic foot. In the middle of the flock four times that number muſt be allowed to the ſame ſpace. I could not perceive that in their paſſage they did the ſmalleſt damage to any vegetable; but I was informed that laſt year a flock paſſed, when the crop of *jola (holcus ſorghum)* was young, and had entirely devoured it. The noiſe of this immenſe number of inſects ſomewhat reſembled the ſound of a cataract. At a diſtance they appeared like a long narrow red cloud near the horizon, which was continually varying its ſhape. The locuſts were as large as a man's finger, and of a reddiſh colour. Some of them I put into a box, intending next day to examine them; but in the courſe of the night they were devoured by the ants."

Lord Cornwallis's march from Bangalore to Seringapatam may yet be every where traced by the bones of cattle, thouſands of which periſhed through fatigue and hunger. The ſoil is ſtony, and the whole country the bareſt that our tra-

veller has ever ſeen, ſcarce a buſh to be found ſufficiently large to make a broom. The capital of the Myſore kingdom, however, will always attract attention, as well from its memorable capture as from the fate of its deſpotic Sultan. By the people it is commonly called *Patana* or *Patan*, that is, the city; but the name of Seringapatam, by which it is deſignated on our maps, is a corruption of *Srí Ranga Patana*, the city of *Srí Ranga*, from its containing a temple dedicated to *Viſhnu* under that name. The temple is of great celebrity and of much higher antiquity than the city. The town of Seringapatam is very poor; the ſtreets are narrow and confuſed; the generality of the houſes very mean, although many of the chiefs were well lodged after their faſhion, but for European inhabitants their houſes are hot and inconvenient. Within the fort Tippoo allowed no perſons to poſſeſs property in houſes; he diſpoſed of them as he thought fit, and on the ſlighteſt caprice changed the tenants. According to the regiſter of houſes received by Dr. B., the fort or city now contains 4,168 houſes, and 5,499 families; and the *Shahar Ganjam* contains 2,216 houſes, and 3,335 families: we may, therefore, eſtimate the population of the city at 20,815 and the ſuburbs at 11,080, in all 31,895 perſons. This, however, is independent of a ſtrong garriſon and its numerous followers. In the days of Tippoo the population of the iſland, in which is the fort or city, probably amounted to 150,000. A great many of the chiefs fell at the ſtorming of Seringapatam: thoſe who ſurvived, and the families of thoſe who fell (all of whom have been penſioned by the Company), have retired to the dominions of the Nabob of Arcot, which they conſider as more ſecure and pleaſant than Myſore. Numbers of the houſes which were thus deſerted are now occupied by the officers of the garriſon. Among the greateſt and moſt effectual means of oppreſſion uſed by Tippoo were his mercantile tranſactions; he monopolized goods, and then ſent them to his governors of provinces to ſell them at a price far above their value. This was done by forcing a ſhare of them upon every man in proportion to his ſuppoſed wealth. This infamous plan, we ſhould ſuppoſe, gave birth to the late attempt of official ſmugglers between China and Trinidad. Dr. B. alſo gives a brief account of the ſtorming of Seringapatam, and a deſcription of Tippoo's palace, with the method of making the lacquer-gilding, which its apartments exhibit, although no gold has been uſed. His concubines are allowed to remain in the palace as quietly as in a convent, whence they wiſh not to depart. The author then gives a detailed account of the agriculture in the vicinity of Se-

ringapatam, and of the cultivation of rice and other fruits. The proceſs for making caſtor oil from the ſeed of the *Ricinus Palma Chriſti* of Linnæus is thus deſcribed:

"The ſeed is parched in pots containing about a *ſeer*, which is ſomewhat more than a quart: it is then beaten in a mortar, by which proceſs balls of it are formed. Of theſe from four to ſixteen *ſeers* are put into an earthen pot, with an equal quantity of boiling water, and boiled for five hours; during which, care muſt be taken, by frequent ſtirring, to prevent the decoction from burning. The oil now floats on the ſurface, and is decanted off into another pot, in which it is boiled by itſelf for a quarter of an hour: it is then fit for uſe, and by the laſt boiling is prevented from becoming rancid. After the oil has been poured from the ſeed, the pot is filled up with water, which is again boiled; and next day the decoction is given to the buffaloes, by which their milk is ſaid to be remarkably increaſed. The boiled ſeed is mixed with cow-dung, and formed into cakes for fuel; the dry ſtems of the plant are alſo uſed for the fire. The oil is that which we call caſtor-oil, and at Seringapatam is commonly uſed for the lamp. It is taken internally as a purgative; and the *ſúdras*, and lower caſts, frequently anoint their heads with it, when they labour under any complaint which they attribute to heat in the ſyſtem."

After deſcribing the domeſtic animals, Dr. B. alſo notices the women, who ſupply Seringapatam with cow-dung, which is uſed for fuel; and, from the veneration paid to the cow, it is conſidered as by far the moſt pure ſubſtance that can be employed. Women of high caſt are often occupied in collecting this fuel.

"Many females," obſerves Dr. B., "who carry large baſkets of cow-dung on their heads, are well-dreſſed and elegantly formed girls. The dreſs of the *Karnátaca* women is, indeed, very becoming; and I have never ſeen finer forms than even the labouring women of that country frequently poſſeſs. Their necks and arms are in particular remarkably well ſhaped. Their naſtineſs, however, is diſguſting, very few of the inhabitants above the *Ghats* being free from the itch; and their linen, being almoſt always dyed, is ſeldom waſhed."

Leaving Seringapatam, our traveller returns to Bangalore, and on his way deſcribes the manufactories of glaſs and muſical ſteel wire at Chinapatam, which is celebrated all over India for the latter manufacture. He alſo deſcribes the mode of cultivating the *areca* or betel-nut and cocoa-nut palms, ſugar-cane and factories, ſmelting furnaces and iron forges; and to the botanical reader he preſents an intereſting account of the different kinds of timber and ſhrubs. The brief ſketch of the ſufferings and plunder of Bangalore alternately by Tippoo and the Engliſh, leaves a ſtrong impreſſion

of the wretched ſtate of a country ſubject to ſuch a monſter. The practice which has been forced on the Engliſh of taking all the towns in Hinduſtan by ſtorm, and conſequently ſubjecting them to plunder, which, however moderately done, was by no means well calculated to raiſe the character of the Europeans in the eſtimation of the people. Their rapacity was leſs ferocious, no doubt, than that of Tippoo; but it was, perhaps, not leſs effectual in fleecing the unfortunate inhabitants. This city is now, however, recovering rapidly its former ſplendor; and although it was left for ſome time entirely deſerted, the people at preſent are flocking to it from all quarters, and its trade and manufactures begin to revive. The copious price current which the author gives is a proof of its actual flouriſhing ſtate. The manufacturers, eſpecially the weavers of ſilk and cotton ſtuffs, are eſteemed a very ingenious claſs of people; and, conſidering the apparently rude ſtructure of their machinery, their workmanſhip is truly ſurpriſing. In dyeing, it appears, they have made much leſs progreſs, although this art is eſſential to their cotton and ſilk manufactures. In all their ſugar and oil mills they diſcover no idea of adopting the uniform preſſure either of a rolling or a running ſtone to grind or expreſs the ſubſtances introduced; on the contrary, all their mills are made of hard wood, on the principle of the peſtle and mortar, only the mouth of the latter is leſs in diameter than the bottom, in this form ʊ: the peſtle is made conformable, and is attached to a piece of wood, forming a yoke, to which oxen are applied to turn it round. Even the caſtor oil made for ſale is prepared in this manner by bruiſing. In other parts their ſugar mills conſiſt of two upright cylinders with perpetual ſcrews, and turned by two bullocks: this method the author conſiders the beſt. Of the principal tenets of their religion, the following extracts will convey ſome idea.

"The *Gurus* or *Swamalus* of the *Pancham Banijigaru* are *Sannyáſis*; that is, men who have *forſaken all*; and they poſſeſs an abſolute authority in all religious matters, among which is included the chaſtity of the women. Of theſe *Gurus*, or *Sannyáſis*, there are four that are called *thrones*, and whoſe *Matams* are called *Baly-hully*; *Hujiny*, near Nagara; *Sri-ſhela*, near Nundyal; and *Canelly*, near Bangaluru. Theſe *thrones* ſeem to be independent of each other, and their occupants for the time being are ſuppoſed to be actual incarnations of *Siva*. When a *Gurú* leaves this world, and is re-united to *Siva* in heaven, he is in general ſucceeded by a perſon of his own nomination. The *Guru* generally educates four or five children of his own family, with a view of chooſing the fitteſt of them for his ſucceſſor. Theſe pupils are taken into the *Matams* at five or ſix years of age,

and, until they attain their thirteenth year, are called *Mari*, after which they are not by name distinguished from the common *Jangamas;* but, if they choose to marry, they must relinquish all hopes of becoming a *Guru*. The pupil is made a *Guru* (sage), or an incarnation of God, by receiving from his master a particular *Upadésa;* and, in case of a *Guru*'s dying without having disclosed this awful secret, the other *Gurus* assemble, appoint the most promising pupil to succeed, and at the same time deliver to him the *Upadésa* of his rank. The *Guru*, when he pleases, may marry; but he is thereby degraded from being a portion of the divinity, and from his power; and no one has yet been found so desirous of marriage as to relinquish these pre-eminencies.

"There are many inferior *Matams* which are occupied by *Sannyásis*, called *Mahántina*. These originally received an *Upadésa* from some of the four chief *Gurus*, and were sent to distant parts to manage the concerns of their superiors; but, though they all acknowledge the superiority of the four *Gurus*, yet they educate pupils in the same manner; and from among these appoint their successor, by teaching him their *Upadésa*. These pupils, till they arrive at the age of puberty, are called *Putta Dévaru*. The *Mahántina* having sent deputies to different places, even these have now assumed a separate jurisdiction, and educate their own successors.

"The *Mahántina* attend at marriages and funerals, and punish all persons of the cast for every kind of offence against religion, by ordering every good man to avoid communication with the delinquent. This excommunication is not removed, till, by the intercession of friends, and the most humiliating requests of the offender, he obtains pardon by paying a fine under the name of charity: on this occasion, the *Mahántina* bestow some consecrated water and victuals, which wipe away the offence. The *Gurus* occasionally visit the different *Mahántina* throughout the country; but it is the *Guru* only of the *Matam*, from whence the *Mahántina* originally came, that possesses any jurisdiction over the inferior.

"The *Pancham Banijigaru* worship only *Siva*, his wife, and his sons; but they allege that *Brahmá* and *Vishnu* are the same with *Siva*. They suppose that their sect has existed from the beginning of the world; but that at the time of *Bejala Rája*, who reigned about 720 years ago at *Kalyána Pattana*, the kings and most of the people were *Jainas*. At this time *Baswana*, the supposed son of a *Bráhman*, became prime minister of the *Rája*, and restored the worship of *Siva*. Many of the *Jainas* were converted, and their descendants now form the *Jaina Banijigaru*, who, although they have the same religion with the *Pancham*, are never admitted to the priesthood, nor to intermarry with the original sect."—P. 240, vol. i.

"The *Gurus* of the *Smartal* sect, at Colar, seem to act chiefly in an episcopal capacity. When a *Smartal* commits any fault, if the *Guru* or his deputy be near, he assembles ten learned men of the sect, and with their advice punishes the delinquent. If, however, the fault be of such a nature as to deserve excommunication, which is

the higheſt puniſhment, the *Guru* muſt for the purpoſe aſſemble a *Trimataſteru*, or council compoſed of the moſt learned men of the three ſects, *Smartal*, *A'ayngar*, and *Madual*. Theſe councils may be held, and may puniſh delinquents, without the preſence of either *Guru*, or deputy. The faults that occaſion a loſs of caſt, and for which no pardon can be given, are, 1. Sexual intercourſe within the prohibited degree of conſanguinity. 2. Sexual intercourſe with any prohibited caſt. 3. Eating forbidden food, or drinking intoxicating liquors. 4. Stealing. 5. Slaying of any animal of the cow kind, or of the human ſpecies; but a *Bráhman* is permitted to kill his enemy in battle. 6. Eating in company with perſons of another caſt, or of food dreſſed by their impure hands. 7. Eating on board a ſhip food that has been dreſſed there. 8. Omitting to perform the ceremonies due to their deceaſed parents. For ſmaller offences, the *Guru* or his deputies puniſh in various ways; by commanding pilgrimages, or faſts; by fines; by holding burning ſtraw to the body of the delinquent, which is ſometimes done with ſuch ſeverity as to occaſion death; by ſhaving the head, ſo as to occaſion a temporary ſeparation from the caſt; and by giving large draughts of cow's urine, which is ſuppoſed to have the power of waſhing away ſin. Ordeals are alſo in uſe; and a moſt barbarous one is applied to thoſe who, having had ſexual intercourſe with a perſon of another caſt, allege that it was by miſtake. A male *Bráhman*, however, even if married, may with impunity have connection with a dancing-girl, all of whom in this country are dedicated to the ſervice of ſome temple."—P. 307, id.

The diviſion of crops by the farmers, who pay in kind inſtead of money, and who are always obliged to ſupport (with *tythe!*) their gods, temples, prieſts, and *aſtrologers*, is thus ſtated:

"The diviſion is always made on the actual meaſurement. Upon every *Candaca*, or 1920 *Seers*, are paid, To the government for *Icala*, explained below, 192 *Seers;* to the *Amildar*'s office, or *Cutchery*, for oil and ſtationary, 24; to mendicant *Bráhmans*, *Jangamas*, and Muſſulman *Fakirs*, 12; to the *Toty*, or watchman, 6; to the meaſurer, 6; to the *Pujáris* of the temples of the [gods] *Saktis*, &c. 24. To the *Suligaru*, or village officers: *Gauda*, or chief, 24; *Shanaboga*, or accomptant, 24; *Talliari* or *Tallawara*, or beadle, 24; *Nirgunty*, or diſtributor of water, 24; barber, 12; blackſmith, 12; to the government, 768; to the farmer, 768: = to 1920 *Seers*.

"The *Icala* is given in place of ſtoppages which were formerly made for officers, to whom the government now pays fixed ſalaries. The hereditary *Gauda*, or chief, receives his fee, whether he rents the village or not. Where the ſoil is bad, and machinery has been uſed to procure water, the government receives no *Icala*, and in place of one half has only one third ſhare."—P. 414, id.

"In dividing *Jagory* [ſweet inſpiſſated juice] a kind of ſcramble takes place among the ſame perſons who ſhared in the heap of rice, and in this the farmer partakes. During this ſcramble about a fourth part of

the *Jagory* is taken away in handfuls, and the remainder is divided equally between the government and the farmer: but beſides this, the farmer muſt pay the following dues:—To the barber, 30 *Seers* for every heap of grain. To the potmaker, for pots, from 20 to 30 *Seers*. To the iron ſmith, 20 *Seers* for every plough: the farmer finds the materials; but the ſmith muſt make all the implements of huſbandry, and aſſiſt in building and repairing the farmer's houſe. To the waſherman, for any family conſiſting of two men and two wives, or under that number, 50 *Seers*; for a family of four men and four wives, 100 *Seers*; and for a larger family 150 *Seers*.

"For every heap of *Ragy* (*cynoſurus corocanus*, L.), which upon an average contains 10 *Candacas*, he gives to the gods, 10 *Seers*; to the mendicant *Bráhmans*, &c. 20; to the hereditary poor *Bráhman* of the village, 10; to the aſtrologer, 10; to the accomptant, per plough, 20; to the watchman, 10. Other grains pay one half only of theſe deductions."

The author's deſcription of the honours paid to Tippoo's father, at *Colar*, proves how ſimilar many of the Popiſh ceremonies are to the Eaſtern ſuperſtitions.

"*Colar* has a large mud fort, which is now repairing. The town contains ſeven hundred houſes, many of which are inhabited by weavers. It was the birth-place of *Hyder Aly*, whoſe father lived and died in the town. A handſome mauſoleum was erected for him by his ſon; and near it a moſque, and a college of *Moullahs*, or Muſſulman prieſts, with a proper eſtabliſhment of *muſicians*, were endowed to *pray for the repoſe of his ſoul*. The whole is kept up at the expence of the Company."

The following account is given of the method of procuring the fine red gum-reſin uſed for varniſhes, and ſold under the different denominations of ſtick, ſeed, and ſhell lac, according to the figure it poſſeſſes.

"The people who manage the *lac* inſect, in the hills near *Nandidurga*, are of the caſt called *Woddaru*; and for the excluſive uſe of the trees they pay a rent to government. The tree on which the inſect feeds is the *jala*, which is nearly related to the *ſaul* of Bengal, or the *ſhorea* of Gærtner, and perhaps the *vatica chineſis* of Linnæus. All the trees that I ſaw here were ſmall, not exceeding eight or ten feet in height, and their growth was kept down by the inſect and its managers; for this ſize anſwers beſt. The tree, left to itſelf, grows to a large ſize, and is good timber. For feeding the inſect, it thrives very well in a dry barren ſoil; and is not planted, but allowed to ſpring up ſpontaneouſly as nature directs. It is often choaked by other trees, and deſtroyed by *bamboos*, which, by rubbing one againſt another, in this arid region, frequently take fire, and lay waſte the neighbouring woods. By removing all other trees from the places where the *jala* naturally grows, and perhaps by planting a few trees

on ſome other hills, and protecting them from being choaked as they gradually propagate themſelves, the *lac* inſect might be raiſed to any extent on lands now totally uſeleſs, and never capable of being rendered arable. In *Kartika*, or from about the middle of October to the middle of November, the *lac* is ripe. At that time it ſurrounds almoſt every ſmall branch of the tree, and deſtroys almoſt every leaf. The branches intended for ſale are then cut off, ſpread out on mats, and dried in the ſhade. A tree or two, that are fulleſt of the inſect, are preſerved to propagate the breed; and of thoſe a ſmall branch is tied to every tree in the month *Chaitra*, or from about the middle of March to the middle of April; at which time the trees again ſhoot out young branches and leaves. The *lac* dried on the ſticks is ſold to the merchants of *Balahari*, *Gutti*, *Bangalore*, &c.; and according to the quantity raiſed, and to the demand, varies in price, from 5 to 20 *Fanams* a *Maund*. This is what is called *ſtick lac*.—The colouring matter is extracted from this by the dyers, and it is afterwards formed into *ſeed* and *ſhell lac*."

[To be continued.]

The Siege of Rochelle, or the Chriſtian Heroine. By Madame de Genlis. Tranſlated by R. C. Dallas, Eſq. Three Volumes, 12mo. Pp. 682. Dulau and Co. 1808.

IT has been thought difficult, if not impoſſible, to combine the Chriſtian religion advantageouſly with poetical fictions and works of imagination. Authoritative aſſertions are too often taken for proofs, and the pretender to taſte cites, on this point, the Paradiſe Regained; a poem which he has heard decried from his infancy, and which he has therefore never deigned to read; whereas, were he capable of judging for himſelf, he would peruſe it with delight, and think, with men of real taſte, that its luſtre is only abſorbed by the greater ſplendour of the Paradiſe Loſt. Aſtronomers know that the ſtars are not leſs brilliant at noon than at night, but few men go to the bottom of a deep well to ſee them ſhine at the time that the ſun diſplays his meridian brightneſs. Why was ſuch intereſt excited by the falſe and abſurd mythology of the ancients? The ſkill, the ardour, in ſhort the genius of the poet beſtowed it. The ſame genius would give far greater intereſt to the doctrines and to the myſteries of Chriſtianity: Milton *has* done it; he has done it in the Paradiſe Loſt, where the ſalvation of mankind forms a prominent part of the poem. It is not enough, indeed, that the poet invokes Apollo and the Muſes: this he muſt do; but he muſt draw his principal inſpiration from him

"Who touch'd Iſaiah's hallow'd lips with fire."

That the ſubject wants but the poet, who will deny after reading the following lines?

" See Nature haſtes her earlieſt wreaths to bring,
With all the incenſe of the breathing ſpring;
See lofty Lebanon his head advance,
See nodding foreſts on the mountains dance:
See ſpicy clouds from lowly Saron riſe,
And Carmel's flow'ry top perfumes the ſkies!
Hark! a glad voice the lonely deſert cheers;
Prepare the way! a God, a God appears!
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching deity.
Lo, earth receives him from the bending ſkies!
Sink down, ye mountains, and ye vallies riſe!
With heads declin'd, ye cedars homage pay!
Be ſmooth, ye rocks; ye rapid floods, give way!
The Saviour comes! By ancient bards foretold;
Hear him, ye deaf! and all ye blind, behold!"

With reſpect to novels, we do not remember one profeſſedly founded on Chriſtianity; but ſeveral immediately offer themſelves to our recollection in which the ſpirit of it is ſupported with great ſtrength; Richardſon's *Clariſſa* and *Sir Charles Grandiſon*, and Goldſmith's *Vicar of Wakefield*; to which we may add the *Aubrey* of the tranſlator of the novel before us. The ſpirit of Chriſtianity will never be injured by ſuch pens, nor do we think the ſubject ſo difficult as to warrant fully the following opinion and feelings expreſſed by Mr. Dallas in his preface to the preſent tranſlation.

"I have long harboured the deſign, or rather the wiſh, of compoſing a novel founded entirely on the ſpirit of Chriſtianity; but the more I conſidered the ſubject, the more difficult the execution appeared to me. To give dignity to humility, and ſpirit to meekneſs; to make power, and wealth, and honour, bow their gigantic heads before faith, hope, and charity; to pluck the laurel from the hand of victory and ſubſtitute the promiſes of an inviſible crown of glory; to bury the ſword at the foot of the Croſs, appeared to me very poſſible; but I alſo conceived that it required the eloquence of a Rouſſeau, the endowments of a Fenelon, and the myſtic ſpirituality of a Berkeley, not to ſay the pen of an apoſtle. Whenever, therefore, I have thought of the deſign, I have looked with a longing eye at the delightful conſciouſneſs that would repay the ſucceſsful author, and abandoned it as beyond my graſp."

The ſubject is certainly not exhauſted by the preſent work, and we are ſorry that Mr. D. ſhould determine on declining a taſk which we think peculiarly adapted to his pen: we hope

it is not an unchangeable determination. That the ſubject ſhould have been adopted by Mad^ll^. Broullard de Sillery, alias Madame de Genlis, is rather a matter of ſurpriſe to us; but let her politics and her follies have been what they may, it is not for us to proteſt againſt her writing as much as ſhe pleaſes in favour of *religion*, *monarchy*, *ſubordination*, and *order*: for ſuch are the objects of her preſent work. In her dedication ſhe ſtates ſome of the effects produced by the revolution on literature, and her view of counteracting them in this publication.

"For ſome years the exceſſes that were committed gave riſe to an idea, too generally received, that force, violence, and ferocity, were proofs of talent, energy, and genius: this notion had a melancholy influence on literature, and generated monſtrous productions. The paſſions had ſubverted France; the paſſions were therefore to be deified: they were wrought up to the pitch of crimes, then boldly offered for public admiration. Suicide was repreſented" (by thoſe who aped the vices of pagan Rome, without the ſmalleſt inclination to imitate her virtues) "as *a ſublime act*; true ſenſibility was accounted inſipid; love, in works of imagination, was no longer called a weakneſs, but was made to commit atrocious cruelties; Cupid was figured as enveloped in black crape, with a dagger in his hand, hovering over graves, and meditating crimes: ſuch was the form under which love was raiſed to the rank of *a virtue!* The car of Venus was no longer drawn by doves: Venus herſelf, tearing off the zone of the Graces, was transformed into a Bacchante, and frequently into a Fury. Then the heroes of romance, according to this revolutionary mythology, became frantic barbarians, conſtantly threatening, conſtantly in a fury with the object of their idolatry. Some, in their aſſignations, expecting their miſtreſſes with the ferocious impatience which a ſanguinary ruffian might feel in waiting for his prey, *gnaw ſtones* in the rage of expectation; others, in ſome amorous pique, open their veins, and make their blood ſpirt out upon their miſtreſſes, or threaten to throw them into the Seine; and they almoſt conclude with killing themſelves. The heroines, on their part, more paſſionate ſtill, throw themſelves down before their lovers, *roll in the duſt at their feet*, take poiſon, or plunge into rivers, deſtroying with themſelves the embryo fruits of their love."

"Some have painted fanaticiſm, that is, an extravagant and ſanguinary zeal, far more reprobated by the Goſpel than by human wiſdom; others have painted the enthuſiaſm of all the dangerous paſſions: for my part, I have endeavoured, in this work, to paint the only enthuſiaſm which cannot produce exceſſes injurious to others and to one's ſelf; the only enthuſiaſm that is accompanied with an invariable moderation of principles; the only enthuſiaſm that allows to ſubſiſt together, what, in all elſe, are deſtructive of each other;—meekneſs and energy, fervour and reaſon, empaſſioned ardour and conſtancy. In a word, I have endeavoured to paint the en-

thuſiaſm of true piety. I meditated upon the uſe of which it might be to others and to one's ſelf, in every ſituation of life, and I then laid the plan of this romance. The plan neceſſarily required a *perfect heroine*, and to paint her ſuch with truth and probability, I have made her humble, docile, and obedient to the counſels of a virtuous guide; for it is impoſſible that a young woman, whatever be her principles and the purity of her heart, ſhould be able to conduct herſelf always irreproachably, if ſhe depends too much upon her own ſtrength, and diſdains the counſels of experience."

The Siege of Rochelle is undoubtedly one of the moſt intereſting romances which we have read for a long time. There are, however, occurrences which are rather poſſible than probable; there are alſo ſome incongruities; and the intereſt in the outſet of the ſecond volume flags conſiderably: but theſe are light faults when weighed againſt the ſtriking ſituations, the exalted piety, and the many beauties with which it abounds. We ſtrongly recommend it to the peruſal of our readers; and, as our limits preclude us from giving ſuch a detailed narrative of the ſtory as would convey a juſt idea of the intereſt of the piece, we ſhall extract a few paſſages only to ſhew its ſpirit and manner. The Chriſtian duties of humility, forgiveneſs of injuries, and love of enemies, are inculcated by example; and faith, hope, and charity, are well pourtrayed. The difference between a philoſophical and a Chriſtian heroine is thus contraſted.

"The Prioreſs then left her, and Clara enjoyed the pleaſure of being alone. God was there, and ſhe could ſpeak to him, and hear him, without having her attention drawn off. Providence, by the means of Valmore, had now ſnatched her from the hoſpital at the very inſtant ſhe had courageouſly decided upon remaining there. Why did ſhe view in this ſolitude, become ſo peaceful, only days of wretchedneſs? Is there a ſituation in life which God cannot brighten? Had ſhe not already experienced, that it was poſſible to expect death with a delightful calm, and to feel in that ſituation, and even on the very ſcaffold, all the tranſports, all the raptures of the livelieſt and pureſt joy? After ſuch wonders, what bounties of the ſovereign Power could in future ſurpriſe her? Why ſhould ſhe reject the hope of an unexpected change in her lot? God, perhaps, had prepared for her legal means of juſtification; perhaps ſhe had been put to this terrible trial only for the purpoſe of one day, even in this life, producing a brilliant triumph for innocence! But were ſhe deſtined to go to her grave, miſtaken and abhorred by men, is not God all-ſufficient to a faithful heart which gives itſelf up to him without reſerve?

"Such were the thoughts of Clara; and it is thus that Religion anſwers all; it is thus that ſhe gives, even for this life, boundleſs hopes, and, at the ſame time, teaches us to be contented without

them, or to loſe them with murmuring and deſpair. What ſcheme invented by man would have this powerful influence over our feelings, our conduct, and our lot? Were we, in Clara's place, to ſuppoſe a philoſophical heroine, poſſeſſed of a ſound intellect, but not of religious faith, her ſtory would be already finiſhed; ſuicide would have anticipated her condemnation. When we would paint Virtue, then, ſtruggling with patience and unſhaken courage againſt a dreadful misfortune, we muſt chooſe a Chriſtian heroine. And what more uſeful, what nobler picture can be offered to the admiration of great ſouls? To ſuch, a ſketch of this nature, however imperfect, cannot be unintereſting."

The following beautiful ballad is connected with a ſtory introduced in the ſecond volume: for the original ſee Appendix to vol. xxix, page 482.

"ALINE'S COMPLAINT.

"By river-bank, or hillock-riſe,
Fair Aline wanders long;
And ever and anon ſhe ſighs,
And ſings her plaintive ſong:
And what's the name of wife to me?
Or what a mother's joy?
No huſband's cheering ſmile I ſee,
No father claſps my boy.

"Ere well that I could call him mine,
Our nuptial knot ſcarce tied,
He left me lonely here to pine,
A ſad, forſaken bride.
Why did he vow a laſting love,
Yet give his heart to gold?
Far, far in ſearch of wealth to rove,
O'er fearful billows roll'd?

"O happy day that made thee mine,
Uniting love ſo true!
O mournful day that made me thine,
To bid a long adieu!
While yet the ſprightly dance and lay
We hear upon the plain,
The ſeaman's ſignal bids away—
My huſband ploughs the main.

"What dazzling ſcheme or magic ſhore
Could tempt thee thus to roam,
Preferring dangers, droſs, and ore,
To happineſs at home?
What envious hope's alluring lie
Impell'd thee hence to run?
To thee unknown a mother I,
And born unſeen thy ſon.

" This lovely boy renews my pangs,
And ſeems to ſhare them too;
While round me thus he crying hangs,
He calls, my love, on you.
Can India's wealth my tears repay,
Or eaſe my anxious fears?
O! then return; chaſe gloom away,
And ſeek your treaſures here."

That religion does not drive its votaries from ſociety is thus inculcated.

" The night was ſo ſerene and fine, that Clara, after ſhe had changed her clothes, was tempted to go out alone, to a little poplar-grove in the Princeſs's private garden. She ſeated herſelf at the end of the grove, on the ſide of a moſs-bank, and her eyes reſted on a caſcade at ſome diſtance, which, reflecting the rays of the moon, formed a long ſtreak of light between two rows of young willows. The grove, the water, all nature was ſilent and tranquil. Clara, coming from a noiſy feaſt, doubly enjoyed the calm and ſtilneſs of this ſcene. 'How comfortable am I here,' ſaid ſhe: 'I am no longer oppreſſed with the weight of the unhappy name I bear, and the uneaſineſs of a myſtery which muſt ever envelope my ſad exiſtence. Alone with the Author of the Univerſe, I am Clara, without bluſhing! O how I envy you, happy ſolitude of the wilderneſs! Ye peaceful ſpots, where pure and religious ſouls have found the bewitching image of Heaven! The majeſty of God fills alone your immenſe extent, and the echoes of your grottoes and of your rocks have repeated only the praiſes of the Eternal! Fortunate land, ſpurned by ambition, you have not been watered with the ſweat of the poor, you have not been ſtained with blood! Oh! remain for ever uncultivated, that there may ſtill be an aſylum on earth for innocence oppreſſed! Alas! the plough that drew the firſt furrow, opened, at the ſame time, the road to induſtry, and that to avarice and to crimes! Why may I not go and ſeclude myſelf in thoſe holy retreats, whither my imagination has ſo often tranſported me? There, the paſſions weaken, and ſenſibility improves; there, the heart, purifying, glows with a ſublime love; a love ardent and unagitated, being unattended with anxiety, unoppoſed, unthwarted! But whither do I ſuffer my thoughts to ſtray? Supreme Wiſdom approves not thoſe uſeleſs wiſhes. Is God to be found only in theſe deep ſolitudes? Ought we not to be contented with the place he aſſigns us in this ſhort life? Or ſhould we not, at leaſt, endeavour to make it ſupportable? Yes, I will baniſh theſe gloomy ideas; are they not a kind of murmuring that may lead to a hatred of ſociety?'

" Thus did Clara, ever ſenſible, ever guided by the morality of the Goſpel, reſiſt this vague and repining ſadneſs, too natural to the unhappy. And thus it is that true piety reſtrains and corrects all wrong ſentiments, be they ever ſo ſpecious; it does not allow us,

through a diſguſt to [for] the deceitful pleaſures of life, to deſpiſe human inſtitutions, which Providence ſupports and perpetuates. If religion leads a choſen few into wilderneſſes, ſhe has placed more in the world, and on the throne. She bleſſes the humble obſcurity of the ſocial cloiſter, but ſhe ſanctifies a thouſand times more talents, genius, and glory. Above all, ſhe requires of us the qualities and virtues beſt adapted to our ſituation; ſhe commands reſignation and perſeverance, in the ſtate in which we can do moſt good; ſhe preſents the ſame object to all men, ſhe promiſes them the ſame reward, ſhe offers them the ſublimeſt hope. Thus that anxiety, that ſecret diſcontent, which throws ſo gloomy a veil over the preſent and over the future, can produce an habitual ſtate of melancholy only in the unſettled imagination of thoſe unfortunate beings who doubt every thing; ſuch are the ſad conſequences of ſcepticiſm to tender hearts: pious minds are ſhielded from them."

In exemplifying charity, the authoreſs has given a very pleaſing account both in the Romance, and in a note at the end of the ſecond volume, of the inſtitutions of *St. Vincent de Paule*, of the ſociety of *Charitable Ladies*, and of the *Siſters of Charity*; but which from its length we ſhall not extract. We ſhall only obſerve, that the contemplation of the almoſt incredible ſums ſpent by the *Charitable Ladies*, from their own fortunes, in alms and endowments, however gratifying to the mind, falls ſhort of the delight excited by the active charity of the pennileſs *Siſters of Charity*, who were taught the art of mixing drugs and of dreſſing wounds, and whoſe profeſſion conſiſted in attending, without earthly compenſation, on their fellow-creatures, whether rich or poor. The following is one of the regulations made for them by *St. Vincent de Paule*; and we add the anecdote that follows it in the note.

" 'The Siſters of Charity ſhall not receive any preſent, however 'ſmall, from the poor or rich whom they aſſiſt; and they muſt be 'careful not to have any idea that theſe unfortunate people are 'obliged to them for the ſervice they render them, as, on the con-'trary, the balance is in their favour; becauſe, for a little charity, 'conſiſting not of a gift of their own property, but in their cares, 'the Siſters make friends in Heaven, who will one day receive them 'into eternal tabernacles.'

" It is only religion that can give ſuch diſintereſtedneſs, by propoſing ſuch an object, and promiſing ſuch a recompenſe. This regulation has always been faithfully obſerved by theſe reſpectable nuns. Many perſons of fortune and rank (before the revolution) put themſelves under their care, and were never able, in any ſhape, to prevail upon them to accept the ſlighteſt preſent. Among others we may inſtance the Duke of Laval, whoſe leg, in an illneſs, was dreſſed twice a day, for ſeveral months, by two of the ſiſters, who conſtantly re-

ſuſed the offers, dictated by the nobleſt gratitude on that occaſion, however ingeniouſly veiled."

We ſhall conclude with another ballad at the end of the third volume, the original of which will be found in our Appendix. It is ſuppoſed to be ſung to Lewis XIII, after the reduction of Rochelle, by a young woman, who at the ſame time preſents him with a bunch of field flowers.

" What raptures, what bleſſings doth this day afford,
By Clemency mark'd as her own!
Our hearts are united, and peace is reſtor'd,
And plenty our harveſts ſhall crown.
No longer ſhall war its ſad traces here leave,
Or hoſtility tear up the ſod;
But flowers ſhall ſpring in abundance, to weave
A wreath for their guardian god.

" When weary of court and its language you grow,
When ſicken'd with pomp and parade,
Your heart for a tribute of nature ſhall glow,
In truth, love, and union array'd;
Away from your throne and your palaces ſteal,
And come to theſe plains all alone,
For what can compare to the pleaſure you'll feel
In love that is purely your own?

" Your poets and orators all will unite
Your virtues, your deeds to proclaim,
And, far as their words can extend, will delight
To echo with glory your name.
Your feats they may tell of in fine lofty phraſes,
In language taught ſweetly to flow;
But in Memory's fane there's nought like the praiſes
A country ſo bleſt can beſtow.

" The chiſſel and pencil, in grand works of art,
On heights of magnificence tower;
Yet 'tis but in viewing our cots that the heart
Is taught how to value your power;
The name of a monarch on marble impreſs'd
The torrent of time overwhelms,
But endleſs the ages through which it is bleſt,
When carv'd on the bark of our elms."

It is unneceſſary for us to ſay any thing in praiſe of a tranſlation by Mr. Dallas: to ſay that the verſion of the ballads is not inferior to the original is hardly doing it juſtice.

Travels in Asia and Africa, including a Journey from Scanderoon to Aleppo, and over the Desert to Bagdad and Bussora; a Voyage from Bussora to Bombay, and along the Western Coast of India; a Voyage from Bombay to Mocha and Suez in the Red Sea; and a Journey from Suez to Cairo and Rosetta, in Egypt. By the late Abraham Parsons, Esq., Consul and Factor-Marine at Scanderoon. Pp. 352, 4to, two aquatinta Plates. 1l 11s 6d. Longman and Co. 1808.

THE traitorous speculations of an English news-writer translated into the French journals, and from them again done into English, gave birth to numerous publications respecting the construction and building of immense rafts, each of which was to transport a hundred thousand French troops across the channel to our shores. Strange to say, this delusion lasted several years, and was not totally discredited till such times as a great number of English people had visited France, and been convinced by ocular demonstration, as well as by the assurance of creditable officers, that no such thing ever existed. A similar speculation respecting the invasion overland of India has here brought to light, notwithstanding the enormous expence of paper, a ponderous quarto volume! In perilous times, no doubt, there will always be found persons to prey on the credulity of the vulgar; but we are pleased to know that, if it has sometimes been a profitable speculation, it has never yet been an honourable one. He who writes for fame will assuredly never avail himself of the popular feeling, or, if he does, he will unquestionably be disappointed in his object. To Mr. Parsons, however, these remarks do not apply; he neither wrote for fame, nor to gratify popular curiosity, but for the very laudable purpose of instructing himself and entertaining his private friends. Had his effusions, indeed, been published during his life, or immediately after his death, which took place at Leghorn, we are told, only 23 years ago, they might then have been both useful and amusive. But his editor and nephew, Mr. J. P. Berjew of Bristol, could not find time "to transcribe and correct the MS. sooner," that is, till the "hue and cry" was raised about the march of Buonaparte through Turkey and Persia to India! This is the propitious moment, as a lottery advertisement would say, for wooing fortune: all Mr. Berjew's "professional engagements" vanish, and out springs the Travels of the late Abraham Parsons, Esq., nearly half a century after they were performed! The work, too, so happily adapted to the taste of the day, is ornamented with two cheap show views of Bagdad and

Antioch. Yet in the journal Mr. Parſons ſtates his having taken ſeveral views, among which were four deſigns of the ruins of the Tower of Babel. As the author was bred to a ſea-faring life, he was more likely to acquire a command of his pencil than his pen; conſequently his deſigns might have been tolerably good, although the views of Antioch and Bagdad poſſeſs no novelty, and may have been copied from various other works. Retiring from the ſea, he became a merchant at Briſtol, where he failed; and was appointed Conſul by the Turkey Company, in 1767, at Scanderoon, or Alexandretta. The climate not agreeing with him, he ſet out on a commercial adventure to Perſia and India, the narrative of which journey conſtitutes the quarto volume before us.

Mr. Parſons deſcribes Scanderoon, or Little Alexandria, where he remained ſome time Britiſh Conſul; but as his account is little intereſting, and is likewiſe ſo very old, we ſhall paſs it over to notice his deſcription of the road between Scanderoon and Bylan, including the celebrated paſſes from Aſia Minor into Syria. Theſe paſſes have nothing very peculiar, except that they are ſtrait, ſteep, and dangerous, as uſual in ſuch places. The town of Bylan, which is only ten miles from Scanderoon, conſiſts of one ſtreet, ſituated on a chaſm in a mountain, where ſome admirable picturesque proſpects are enjoyed.

"The houſes on the left," obſerves Mr. P. "are built againſt the mountain, and others immediately over them; thoſe on the right are built near the edge of a chaſm in the mountain, ſo that there is no walking behind them: this main ſtreet runs north and ſouth, and is nearly half a mile in length, and about ſixty feet wide in ſome places, in others much leſs; the mountain (againſt which the houſes are built) is ſo very ſteep, that no goat (of which there are plenty) was ever ſeen to climb up it, and ſo very high, that there is no kind of vegetation on it. Paſſing ſtill on to the ſouth, after leaving the town, commences the fourth and laſt paſs into Syria, which, by way of diſtinction, is called the grand paſs. Here the road is not more than ten feet wide in ſome places, or than fifteen in any part, with the mountain to the left, and a parapet wall of about four feet high to the right, from which is ſeen the moſt horrible precipice that can be imagined; this chaſm between two high mountains is from forty to fifty fathoms deep. This road, with its wall, continues more than a mile in length before it expands, the ſteep mountain and deep chaſm accompanying it all the way."

"The greateſt part of the town of Bylan is on the oppoſite mountain, with the ſame frightful chaſm between them, over which is a bridge of communication between the two mountains. The town is near a mile in length, built entirely againſt the mountain, which runs north and ſouth, without one regular

ſtreet; its inhabitants may rather be ſaid to climb than to walk, the houſes all leaning againſt the mountain, being built one over another five or ſix feet in ſome places, and ſeven, eight, nine, or ten, in others, in ſuch a manner, that the roof of the under one ſerves as a yard or outlet to that directly above it, and ſo ſucceſſively quite to the uppermoſt houſe. There is likewiſe another bridge of communication between the two mountains, which only ſerves as an aqueduct to convey water into the bagnios of the oppoſite ſide. There is ſuch great plenty of water continually running down the mountains, that it is conveyed into moſt of the houſes by earthen pipes. On the neighbouring mountains grow ſome of the fineſt grapes in Turkey, and as they do not make wine, they ſell them in the ſeaſon for leſs than a farthing a pound. Figs, plums, apricots, peaches, apples, and pears, are likewiſe in great plenty, as well as mulberries and walnuts. The price of bread and meat is fixed by the paſha at the ſame rate as at Scanderoon. To conclude the account of Bylan, it is ſo ſtrongly ſituated by nature, that it is believed that the preſent inhabitants, which are reckoned at about nine or ten thouſand men, could defend it againſt one hundred thouſand or more; they are the moſt hardy and robuſt ſet of men I ever ſaw; they have no medical perſon amongſt them. When they are attacked with a fever, they ſuck ice. I paid a viſit to the paſha when he had this complaint on him, and found him ſitting on his ſopha, wrapt in furs, with a large piece of ice in his hand, which he kept frequently ſucking. When I expreſſed my ſurpriſe, he aſked me if a fever was not a diſorder attended with heat? I replied yes. 'Well then,' ſaid he, 'what remedy can be better to expel heat than its oppoſite, cold?' to which he added, holding up the ice, 'this and water cooled with it, are my remedies to cure a fever.' This, I find, is a general practice all over the mountains. The natives in the plains have their doctors, whether they are Turks, Jews, or Chriſtians, and are treated in ſickneſs as in moſt other places."

Our traveller then gives an account of an excurſion from Bylan to Kepſe (the ancient Seleucia), and thence to Latachia (Laodicea), Aleppo, and back to Scanderoon. Here we find that Mr. P. was very hoſpitably treated by the Turks, and that one of them even refuſed his preſents, in conſequence of his treating them ſecretly with wine,—a very modeſt mode of proclaiming his own liberality. As to the author's deſcription of Kepſe, it is entirely ſuperſeded; he corrects Pococke, who viſited it in 1739, thirty-three years before him, denies that there were any ſtatues there, and alleges that Dr. Pococke took many things by report; but this concluſion only proves the difference between a man whoſe mind was deeply imbued with the ancient accounts of this celebrated city, and he who paſſes unconſcious over the fineſt fragments of antiquity, wondering what can there excite curioſity. The members of the Syriac church, who are at

perpetual war with thoſe of the Greek, will not enter the latter in caſe there are no churches of their own in the country, but prefer thoſe of the Roman Catholics. The Mahomedans, very indifferent about religious matters, except in their own ceremonies, tolerate all ſects. For a deſcription of Aleppo, the author judiciouſly refers us to Dr. Ruſſel. In detailing the ceremony of the different Conſuls congratulating a Paſha on his arrival as governor of Aleppo, the author relates the following anecdote, which has appeared in almoſt every jeſt-book. The Conſul is attended by his dragomen (interpreters), janizaries, merchants of his country, and their dependants, who all go in ſtate, the Conſul ſending an "armed chair, which is placed oppoſite to the Paſha, as he ſits on his ſofa."

"The French Conſul on ſuch occaſions always outſhines thoſe of the other nations, not only as there are more French merchants than of any other nation, but, as the miſſionaries are under his protection (although Italians), they add greatly to the number of his attendants. On this occaſion there were upwards of thirty of theſe eccleſiaſtics who were known to the Paſha; although, pretending ignorance, he demanded of the Conſul who thoſe reverend looking men were. He was told that they were religious, ſent by his holineſs the Pope to inſtruct them in the duties of their religion, and to ſerve as chaplains in their church: 'What!' exclaimed the Paſha, 'ſo many; why they double the number of the merchants,' and ſeemed amazed. The next day the Engliſh Conſul had his audience, and the Paſha ſpying the chaplain with his gown and band, enquired who he was; the Conſul told him that he was a miniſter of their church, and chaplain to the Engliſh factory. 'And have you but one chaplain?' replied he; he was anſwered in the negative. Some time after the French Conſul demanded an audience on ſome national buſineſs, and went attended in the uſual manner, and was thus addreſſed by the Paſha: 'The next day after you were here, the Engliſh Conſul and the merchants viſited me, and I could not help noticing that they had only one chaplain, although, beſides the Conſul, there were twelve merchants; now here I ſee with you above thirty chaplains, and only eighteen merchants. I am told that among Chriſtians there are many different ſects, and that each has a different way of worſhipping God, and that the French and Engliſh differ much: I don't pretend to know who is moſt in the right, but muſt obſerve, that if eighteen French men muſt have upwards of thirty of the religious men of your church to ſuperintend their conduct, and that twelve Engliſh men can be kept in order by one religious man of their's, I muſt certainly give the preference to the Engliſh church; and if I turn Chriſtian,' added he, ſmiling, 'I will be of their church.' Although it was eaſy to ſee the raillery of the Paſha, the French ſeemed greatly chagrined."

Mr. Parſons then ſets out on his grand journey "over the Deſart [Defert] from Aleppo to Bagdad," on the 14th March, 1774, with full two months proviſions, bedding, &c. which loaded ſix camels, and fourteen others with merchandize, and a good horſe for himſelf to ride, accompanied by three other Engliſhmen and ſeveral Turkiſh and Greek merchants. The caravan conſiſted of about 800 camels richly laden, and 130 men well armed. Here the author details with great minuteneſs the events of every day's journey; how they were obliged to ſtop for fear of robbers ſeveral times, when they only met travellers as innocent as themſelves; how the ſheik, or Arabian guide (who, by the way, was alſo proprietor of a great number of the camels), would not ſtarve or over-drive his camels to pleaſe Meſſieurs the merchants; how theſe armed heroes, trembling on every appearance of human beings, killed ſnakes and ſhot hares in the deſert; how the Arab ſheik (although very different from Donald Campbell's Tartar guide) treated their highneſſes the Turkiſh merchants very cavalierly, conducting his own camels and feeding them when and where he thought proper; how Plaiſted ſtated that there were 150 ſteps in the tower at Taiba, but Mr. P. only found 85! how the caſtle of Soor as well as Taiba are deſolate, not a man being to be ſeen, ſince the Emperor Amurath IV ordered them to be deſtroyed; how they were ferried acroſs the Euphrates and were viſited by the Aga of Annah, where the plague had juſt left out of 2200 perſons only 156 *old* men and 138 women and girls! how the town began to recruit by the influx of ſtrangers, but that there were ſtill only 140 women to 850 men! how they arrived at Bagdad after a journey of fifty-four days, which is uſually performed in thirty or thirty-four; how many days were loſt through fear of robbers, bad weather, and the caprice of the ſheik, in traverſing but about nine hundred miles (from Aleppo to Bagdad), the camel's pace being, on a good road, three miles and a half an hour; how ſeventeen camels dropped down dead on the journey, the ſheik receiving only forty piaſtres (5l.) for the hire of each; and finally, how the cuſtom-houſe officers of Bagdad charged the Engliſh merchants only three per cent duty, and the Turks eight!—The following anecdote of Arab *ſenſibility* will furniſh an ample ſubject for our ſonnetteers during the next ſeven years.

"A little Arab girl brought a young antelope to ſell, which was bought by a Greek merchant, whoſe tent was next to mine, for half a piaſtre. She had bored both the ears, into each of which ſhe had inſerted two ſmall pieces of red ſilk ribband: ſhe told the purchaſer, that as it could run about and lap milk he might be able to rear it

up, and that ſhe ſhould not have ſold it, but that ſhe wanted money to buy a ribband, which her mother would not afford her; then, almoſt ſmothering the little animal with kiſſes, ſhe delivered it with tears in her eyes and ran away. The merchant ordered it to be killed, and dreſſed for ſupper. In the cloſe of the evening the girl came to take the laſt farewell of her little pet (knowing that we were to decamp at day-break). When ſhe was told it was killed, ſhe ſeemed much ſurpriſed, ſaying that it was impoſſible that any body could be ſo cruel as to kill ſuch a pretty creature: on its being ſhewn to her with its throat cut, ſhe burſt into tears, threw the money in the man's face, and ran away crying."

Our travelling conſul is now arrived in Bagdad, which he very gravely tells us "is *ſeated* on both banks of the river Tigris, in lat. 33° 20′ N. and long. 45° 51′ E. The communication is by a bridge of boats from the one ſide, which is in Meſopotamia, to the other, ſituate in Perſia; or, as geographical books call it, Irak Arabi. The Perſian ſide is more than twice as large as the other, both in breadth and length; on the banks of the river they are nearly equal, an extent of upwards of three miles." Mr. Parſons, although a ſpeculating merchant, ſeems either not to have known, or, in the true ſpirit of monopoly, to have carefully concealed every thing that would convey any idea of the nature and extent of the commerce of Bagdad, or any particulars relative to its political reſources, arts, manufactures, or induſtry. As to ſtatiſtical details, we expected little, and have found leſs. On the Meſopotamian ſide the country is fertile; cheeſe, butter, milk, fruit, and vegetables, are cheap and abundant; and this part of the town ſerves as country reſidences to the Perſian ſide of it. The bridge conſiſts of thirty-five boats, which are ſharp, like the London wherries, and are thirty-four feet ſix inches long, and fourteen feet eight inches broad. Two walls are raiſed, ſixty-ſix feet long and twenty-eight broad, which ſerve as piers or jetty heads; the diſtance from theſe piers to the firſt boat is eight feet ſix inches, and ſix feet three inches between each boat; ſo that the Tigris from bank to bank at Bagdad is 871 feet 3 inches broad. Theſe boats are held by ſtrong chains, and are quickly moved to let veſſels paſs or repaſs at pleaſure; they are covered with thick planks, gravelled over, twenty-four feet broad, with iron railing four feet high. The waters of the Tigris, in conſequence of rains in the interior, continue increaſing eight months in the year and decreaſing only four. This phenomena, or rather ſimple fact, attracted our author's attention much more than any thing elſe.

"On the 30th September," concludes Mr. P., "the water ran at the rate of about one and a half mile in an hour. From the 14th of June to the 30th of September the water had fallen in all thirty-one feet ten inches. On the 30th of September the depth of the river at the centre of the bridge was fourteen feet ſix inches. From the 30th of September to the 19th of October, from daily obſervations, I could not obſerve any riſe or fall of water in the river, nor any viſible difference in the current, ſo that from experience from the 7th to the 14th of June, the water was then at the higheſt, and the depth then was forty-ſix feet four inches; and from the 30th of September to the 19th of October, the water was at the loweſt, fourteen feet ſix inches deep. According to the beſt calculation which I was enabled to make, the current of the water, when greateſt, was at the rate of ſeven miles, and when leaſt, one and a half mile in an hour."

The Perſian ſide of Bagdad is incloſed with a high wall, a ſtrong citadel at each extremity, capable of holding upwards of 5000 men in garriſon, and mounting above 230 braſs guns, from twelve to twenty-four pounders, with ten mortars. Many of the gun-carriages, however, as well as the parapets, were in a ſhattered condition when viſited by the author. The moſques are innumerable, and are ornamented with handſome domes and lofty columns, generally covered with glazed tiles. The people generally live, for coolneſs in ſummer, in arched cellars, during the courſe of the day, till the evening, when they become warm, and they withdraw to the terrace, on the tops of the houſes, where they ſleep. The plague had made dreadful havoc among the people juſt before the author's viſit; but his accounts of it are wholly incredible. Out of 500,000 inhabitants, which it was ſuppoſed to have contained, not above 100,000 remained, beſides thoſe who fled, amounting to 50,000, including the Paſha. Mr. P., doubting ſuch a ſtatement, inſpected the regiſters of the dead, who were ordered to be all carried out at one gate, when it appeared that upwards of 300,000 had been carried out to be buried in the courſe of about four months. From July, 1773, when the plague entirely ceaſed, till May, 1774, the inhabitants had increaſed 100,000, and from May to October an equal number, ſo that in fifteen months 200,000 perſons had arrived from different parts of the country to re-people Bagdad. This account, in a country ſo thinly populated as Perſia, is extremely improbable, and we conclude that the author, who diſcovers little knowledge of theſe ſubjects, muſt have been egregiouſly deceived. The number of coffee-houſes, conſidering the character of the people, is rather more credible, although extraordinary. As theſe houſes all

pay licence, they are duly regiſtered, and at the office he found that there were then 955 occupied, and 490 unoccupied, which were expected to be all tenanted in leſs than ſix months, when the population ſhould have attained the ſame extent as before the plague. On the Meſopotamian ſide there were not above 300 coffee-houſes, and before the plague about 400; ſo that Bagdad contained upwards of 1700 coffee-houſes, where it is not uncommon to ſee two or three hundred people at a time, ſome playing at cheſs, others ſmoking, drinking coffee, or engaged in converſation. Nevertheleſs the melancholy conſequences of the plague are thus deſcribed.

"During the time of the plague many families were entirely deſtroyed, in conſequence of ſeveral villains, either ſeparately or in partnerſhip, taking advantage to enter and deſpoil ſuch houſes as were left defenceleſs, which cauſed the ruin of many of thoſe ſurviving relations, whoſe ſole dependance was on the deceaſed. Hence it was common to ſee many men and women (who, heretofore, had been in good circumſtances) walking the ſtreets, with dejected appearances, ſeeking alms; they never begged, but would accoſt thoſe whom they thought capable of affording them relief with a down-caſt look, and an air that pleaded more ſtrongly than words; and at the ſame time preſenting them with an orange, a lemon, or an apple, or ſomething equivalent; which, if accepted, alms were given; if not, it was civilly returned.

"Another ſort of diſtreſſed and pitiful objects were frequently met with, ſome of which were merry, and others melancholy mad, occaſioned by the loſs of parents or children, their deareſt friends, or their fortune, during the plague. I have many times ſeen well-diſpoſed people bring one or two into a coffee-houſe, give them victuals, and afterwards ſherbet and coffee. The merry would eat and drink, look round, and laugh at every body the whole time, and go away laughing without ſpeaking a word to any one. On the contrary, the melancholy, although preſſed to ſit down, would receive every thing with indifference, and whether they eat or drank, or refuſed, they never ſpoke, although often intreated; but would, after ſeeing every thing around with a ſilent indifference, riſe and walk ſlowly away."

An event, of which Mr. P. was a witneſs, will beſt illuſtrate the ignorant credulity, ingratitude, and cruelty of the Mahomedans.

"It happened," obſerves our traveller, "during my reſidence at Bagdad, that one of the great officers, upon ſome diſguſt, omitted his uſual attendance at the ſeraglio, under pretence of indiſpoſition, (he being then ninety-five years old), although a very ſtrong, robuſt, and handſome man. This man, through his largeſs and bounty to thoſe in want, had always been and ſtill continued to be the darling

of the people; and ſo great was his popularity, that upon the death of the late paſha, he was by univerſal conſent deſired to accept the dignity, which he modeſtly declined on account of his advanced time of life (as he was then upwards of eighty). He was then told that they would inveſt his ſon with the dignity, if he would give his conſent; he declined that honour alſo, judging him not to be a fit perſon.

"The preſent paſha, named Hamet, had been left an orphan under the care of this good old man, and was bred up by him with the tenderneſs of a father: he choſe to embrace a military life, and arrived in that profeſſion to the firſt honours in the ſtate, unenvied. Him, the old man recommended (in the national aſſembly convened for the purpoſe of chooſing a paſha); and ſuch was the reſpect paid to his recommendation, that he was appointed about fifteen years ſince. The paſha was always good and humane, but latterly neglected coming to his council, ſhutting himſelf up in the ladies' apartments, where few (except the favourite eunuchs) could get acceſs to him; of conſequence things not going on ſo well as formerly, the old man became diſguſted. The paſha finding himſelf abandoned by his father (for ſo he always called him), complained to his favourite courtiers, who had long wiſhed the old man dead, from his poſſeſſing more than all of them united. Theſe wretched ſycophants told the paſha that they wondered he could not ſee things in the ſame light with themſelves, but ſince he did not, it was their duty to acquaint him with what they had hitherto been afraid to mention, which was, that his father intended to dethrone him, and place another in his ſtead, and that if he had any regard for his own life, he muſt diſpatch the old gentleman and his ſons. The paſha, through fear, conſented, and invited them to court; they came, and were ſtabbed by thoſe courtiers, on September the 17th, 1774."

From Bagdad Mr. P. proceeded to examine the remains of the Tower of Babel, or Nimrod's Tower (as it is called by the Jews and Perſians), about ſix hours diſtance from the city, ſituate weſt of the Tigris, "in a vaſt plain, which is a mere deſart [deſert]. The materials of the little remains of this once famed tower are unburnt bricks (now as hard as ſtone), which in dimenſions are fourteen inches by ten, and nearly five inches thick; there is not any cement between them, either of bitumen or mortar. About the diſtance of every four feet, from the bottom to the top, are layers of reeds four inches thick: by digging about ten or twelve inches into one of theſe, I pulled out by degrees a handful of them, which are as firm and ſound (excepting their being preſſed flat) as they were when firſt inſerted, which the Jew rabbies at Bagdad ſay, according to a tradition of theirs, is 4,200 years; they alſo aſſert that in the memory of the oldeſt Jew now in Bagdad, it does not ſeem to have diminiſhed." The

ruins of this tower now ſerve for a reſidence to wild pigeons. Our author then proceeds acroſs Meſopotamia to Helah (or Hella), in company with "Joſeph Emin, an impoſtor, who paſſed in London ſome few years back as Prince Heraclius of Georgia, and about forty Turks well armed." Helah, like Bagdad, is ſituated on the banks of the Euphrates, over which there is a bridge conſiſting of twenty-nine boats. The water of this river (which was on the 1ſt of Nov. only fifteen feet deep) is conſidered even more excellent than that of the Tigris, and is ſuppoſed ſalutary in diabetes and weakneſſes. Helah is three quarters of a mile long, and nearly three miles in circumference; it has 84 licenſed coffee-houſes, and about 30,000 inhabitants. Three miles from Helah are the moſt extenſive ruins which remain of Babylon. At Helah our author and his companions embarked on the Euphrates, and ſailed for Buſſora, Baſſorah, or Baſha. Here the editor muſt have felt the neceſſity of ſcattering words over a few quarto pages, otherwiſe he would not have ſo tediouſly related every time the boat ſtruck the banks, or got aground in a ſmall river, during the paſſage. We ſhall paſs over this little goſſip of a week's excurſion down a crooked river, only to obſerve, that Mr. P., in correcting what he conſiders an error of the ancient geographers (and particularly Pliny), that the Euphrates and Tigris have no connection before their total union at Korna, aſſerts what his opportunities of obſerving do not warrant, as the ancients intimated that their connection was by artificial canals cut for the purpoſe of irrigation, a fact which he could neither verify nor contradict aboard of a veſſel. Theſe two rivers united he ſtates to be "half a mile broad from the Perſian to the Arabian ſhore, that is, from Buſſora creek to Perſia." The walls of Buſſora are twelve miles in circuit; the inhabitants, when attacked by the plague in April 1773, amounted to 300,000; in Sept. following, when it ceaſed, they did not exceed 50,000 with 20,000 who fled. In Nov. 1774, the whole inhabitants were computed at between 80 and 90,000 men, women, and children. During four months in the year it is ſo very hot that Fahrenheit's thermometer frequently ſtands between 112 and 116 degrees. In Dec., Jan., and Feb., it is very cold. Here Mr. P. details a long ſeries of the preparation and idle rumours attending an attack on Buſſora by the Perſians, who actually beſieged it, and obliged the Engliſh factory there to make their eſcape, and abandon the Turks. He alſo relates the natural phenomenon of a cloud of duſt ſo large that it took half an hour to paſs over the city, and rendered it ſo dark, that it was impoſſible to perceive any thing in the

ſtreets. This duſt-cloud ſeemed to be full thirty miles broad, but its length could not be aſcertained. The wind was violent, and the duſt penetrated every thing over which the cloud paſſed. The details of the operations of the beſiegers and the beſieged at Buſſora preſent ſome ſingular inſtances of warfare, and leave us without any very great apprehenſions for the hoſtility of the Perſians, in caſe they ſhould be aſſembled under French officers. The Engliſh factory, in conſequence of this ſiege, the iſſue of which is not mentioned, was transferred to Buſhear, in Perſia, which was the ſole object of the Perſian Emperor in undertaking it. The hiſtory of Meer Mahanah's getting poſſeſſion of the Dutch ſettlement, the iſland of Karak, by treachery, his ſubſequent cruelties and avarice, murdering his father, wife, and three of his own children, and afterwards inviting his two ſiſters, who were wealthy, to viſit him in the iſland, and his cauſing them to be murdered on their paſſage, and thrown overboard, preſent ſuch a tiſſue of the moſt wanton barbarities, that we would, for the ſake of human nature, willingly believe them either totally falſe, or greatly exaggerated.

Mr. Parſons embarks on a voyage to Bombay, thence along the coaſt of Malabar, returns again to Bombay and Surat, and finally leaves India, paſſing the Straits of Babel Mandel (or, according to the Arabs, *Bab al Mondel*, i. e. the Port of Teas), to Mocha, thence up the Red Sea to Suez, and laſtly to Cairo. Trifling as the author's knowledge of India is, it is all ſecond-hand; and as to his account of Suez and Cairo, it is, if poſſible, ſtill more commonplace and unintereſting. The account of Mocha, or Moka, is moſt worthy of attention. This place, celebrated for its coffee, is ſituated at the extremity of Arabia Felix, near the entrance of the Red Sea, and is intenſely hot during ſix months, the thermometer ranging from 108 to 112 degrees, and for ſeveral leagues it is ſurrounded by a vaſt plain where there is very little dew and leſs rain. "Geographers call this kingdom Yemen, probably from Jam or Jem, a leopard; the natives call it Senna, and according to them it reaches northward on the coaſt of the Red Sea to lat. 19° 30′ N., where it is bounded by a river that divides it from Mecca. To the ſouth it extends beyond Aden, where there is a river which divides the dominions of Senna from thoſe of Muſcat, the whole occupying a tract of country above 360 miles long, and nearly as many broad." Beetle Fakey is the capital of the province which produces the coffee berry, which is ſhipped at Hodedah, about 120 miles from Mocha. It exports an-

nually 60,000 *bahars* of 820 lbs. Engliſh each, which are ſhipped for 105 Spaniſh dollars per *bahar*.

The little intelligence we have been able to glean from theſe old travels muſt be evident to our readers by the inſignificance of the beſt extracts we could ſelect. Mr. P. appears to have been either too intent on making money, or poſſeſſed of very feeble powers of mind (both of which may have been the caſe), otherwiſe a reflection or ſuggeſtion for the melioration of ſociety, or the improvement of trade, would certainly have fallen from his pen in the courſe of this volume. But religion, laws, commerce, and antiquities, all paſs under his eye with equal indifference, and the iſolated facts which he records are frequently neither intereſting nor illuſtrative of the ſubjects which he deſcribes. Had this work, indeed, been publiſhed in an 8vo volume, or two volumes 12mo, for one-third its actual price, we ſhould then have had leſs reaſon to complain of injuſtice to the public in bringing it forward at the preſent day; but in its actual ſtate, it is only another example of vulgar artifice revelling in the exigencies of the times.

DIVINITY.

The Unity of Deſign in the Law and the Goſpel; a Sermon preached in the Scotch Epiſcopal Chapel, Dundee, on Sunday, the 21ſt Feb. 1808; *being the Day appointed for a Contribution in behalf of the Britiſh Priſoners in France.* By the Rev. Heneage Horſely, A. M. Prebendary of St. Aſaph; and late Student of Chriſt Church, Oxon. 4to. Pp. 23. Hatchard. 1808.

TO be acquainted with the ſubordination and connection which ſubſiſt between the Old and New Teſtaments, and, from an intimate knowledge of the doctrines and inſtitutions contained in them, to be able to aſcertain that they have the ſame origin and the ſame object, muſt be regarded as a very eſſential department of theological information. It is a ſubject calculated to exalt our notions relative to the Chriſtian diſpenſation; for it exhibits the great work of redemption ſtretching itſelf through the long ſeries of ſymbolical inſtitution and prophetical annunciation, until the fulneſs of time arrived, when Almighty God, in the perſon of Jeſus Chriſt, realized that gracious purpoſe, which thoſe more obſcure revelations of his will were intended to adumbrate. To thoſe who regard the law of Moſes as a ſeparate and entire ſyſtem of religion, having no proſpective or typical import, it muſt neceſſarily appear in a great meaſure as a collection of vain, uſeleſs, and arbitrary ceremonies, deſtitute alike

of moral efficacy, and of the marks of a divine origin and ſuperintendance. Inſtead of the dawn of a bright and glorious day, it muſt appear as the faint glimmerings of a polar twilight, ſufficient only to diſcloſe the horrors of the ſcenery, and quicken the dread of approaching night. To ſtate, however, the connection between the old and new diſpenſations, and to illuſtrate fully the relation which every type bears to its archetype, and to explain every Jewiſh obſervance by a reference to the doctrines or appointments of Chriſtianity, would lead into ſo extenſive an undertaking, that even the outlines of it could not be mentioned in a ſermon; and Mr. Horſely has accordingly confined himſelf to the elucidation of the Agreement between the Law and the Goſpel in the general doctrines of morality, and particularly in the precepts which reſpect brotherly love, and the duty of relieving the unfortunate.

After a very learned criticiſm upon the words of the text (which is in Lev. xxv, 35 to 38 v.) by which are aſcertained the import of the injunction contained in it, and the extent of the relief to which a decayed Iſraelite was entitled, Mr. Horſely proceeds to the application of his diſcourſe in a very pathetic addreſs to the feelings of his audience.

"I am perſuaded that your own hearts prevent me in the application I would make of theſe general admonitions.

"You have all heard of the ſtate of abſolute want and wretchedneſs under which our fellow-countrymen, captives in the enemy's hands, at this inſtant groan. You have alſo heard that the government of this country has been rigorouſly precluded by that of France from adminiſtering to their relief, or interfering in any way in their behalf; and that it is by the donations of individuals alone that any help can be afforded.

"If any one ſpecies of diſtreſs could be entitled more than another to pity and aſſiſtance, it ſurely would be the one for which I am this day the willing pleader. Embarked at early life in their country's cauſe, for her ſake expoſing their perſons to the danger of diſeaſe in diſtant climes; ſeeking not merely the 'bubble reputation,' but their nation's ſafety in the 'cannon's mouth;' theſe *brave men* have fallen, but not ignobly fallen, into the hands of an *adverſary*, who carries his ſpirit of revenge beyond the hour of battle; and in the treatment of his captives exhibits a cruelty and inhumanity, unpractiſed of later years in the warfare of civilized ſtates.

"It is for theſe *brave men!* beloved, for your *gallant countrymen!* nay, perhaps for your *friends!* your *relatives!* that I am now pleading.

"Immured in cold and loathſome priſons, deprived not only of the comforts but even of the neceſſaries of life; deſtitute of cloathing, deſtitute of the comfortable refreſhment of wholeſome and ſufficient food: 'Behold thy brother is impoveriſhed, and his hand ſhaketh.' The cauſe of his impoveriſhment is in yourſelves. That *you* may enjoy in quiet the bleſſings of your native land; that the comforts of *your* fireſides may long be preſerved to you; that *your*

laws, your liberty, your religion, may remain unmoleſted by the rude attacks of a lawleſs invader; contending for the preſervation of theſe your deareſt bleſſings: 'Your brother has fallen into decay.' Will you not relieve him, will you not ſupport him, and fear your God?"

This ſpecimen will be ſufficient to ſhew that Mr. Horſely is well acquainted with the way to the human heart; but the chief merit of this ſermon does not conſiſt in declamation. There is much critical knowledge diſplayed in it, and the author's notions reſpecting the deſign and importance of the Moſaic diſpenſation are ſo juſt and coincident with our own, that we ſhall be ſincerely happy to ſee ſomething much more extenſive on that ſubject from the ſame able divine.

Obſervations on the propoſed Stipendiary Curates' Bill. 8vo. pp. 11. Hinckley. 1808.

THE rights of the clergy, and, what is of infinitely greater moment, the intereſts of religion, are ſo materially implicated in every legiſlative regulation, the profeſſed object of which is to enforce the reſidence of the clergy, to provide for the due performance of divine worſhip, and for the regular diſcharge of all clerical duties, that ſuch queſtions cannot be too ſeriouſly diſcuſſed, or too profoundly inveſtigated. Every argument which bears at all upon the point, every fact which can throw a ray of light upon the ſubject, ought to command the moſt attentive conſideration. We are firmly perſuaded that we here echo only the ſentiments of Mr. Perceval, who has, on all occaſions, ſhewn himſelf the true and ſteady friend of the Eſtabliſhed Church; and who cannot be ſuſpected of favouring any meaſure hoſtile to her rights, or injurious to her intereſts. The beſt men, however, are liable to miſconception, and the wiſeſt are ſubject to error; and therefore that colliſion of oppoſite opinions, whence frequently the ſparks of truth will elicit, ſhould rather be courted than ſhunned, when it is not made the vehicle of licentious calumny, or of unfounded abuſe. We have not paid ſufficient attention to Mr. Perceval's bill, to be qualified to give a decided opinion upon it; but certain we are, that the temperate obſervations now before us are well entitled to the attention of the miniſter; and, if they do not ſuggeſt any new hints worthy of adoption, they will at leaſt ſupply corrections for any omiſſions or objectionable parts which may have crept into the bill. As the tract is very ſhort, and is publiſhed in the country, we are convinced that we cannot promote the author's views better than by inſerting the whole of it.

"The leading principle of this bill is juſt, humane, and pious. It is to be lamented that circumſtances do not admit the extenſion of its operation to the moſt numerous claſs of the parochial clergy, poor vicars and perpetual curates, who have a much inferior proviſion than is made for their ſtipendiary brethren. In the propoſed bill, however juſt the principle, its operation muſt be guarded; leſt

the '*Summum Jus*' become '*Summa Injuria*;' for the relief afforded to the ſtipendiary aſſiſtant, or deputy, ſhould be limited to the various circumſtances of his principal: one party ſhould not be impoveriſhed or diſtreſſed, for the means of ſupport to another in a more liberal degree. 'The legiſlator hath authority to make new laws and diſpenſe with old ones, for any cauſe himſelf ſhall think reaſonable; ſo that no diſtinct intereſt be prejudiced thereby or injured.' *Ductor Dubitantium*, Diſpenſation; rule 4.—Age, poverty, infirmity, children, taxes, buildings for the ſervice of religion, are conſiderations to be regarded in the ſtate of a principal, from which, or moſt of them, a ſtipendiary may have no call to diminiſh his income. The building or repairing of all the parſonage houſes in England, and all chancels of rectories not impropriate, are burdens to which the incumbent is liable.

"The clauſe, as ſtated in the public prints, which aſſigns to an incumbent a curate not of his own election, is fraught with ſerious evils: it immediately tends to create ſchiſms and parties in a pariſh, to the great injury of peace and charity, and all cordial co-operation between rector and curate for the edification of the people: and, ſhould they differ in doctrinal points, on Calviniſm or Anti-Calviniſm, there would be a pulpit-oppoſition without end; which, contrary though it be to the canons of the Church, would nevertheleſs have place in the Church. The independent curate would not yield to the rector: the rector, as ſuperior, would not yield to the curate. I refer to the caſe of the ſo much and juſtly famed Hooker, and his opponent Travers, at the Temple Church, which occaſioned the irreparable loſs to that ſociety of Hooker's labours, and created much uneaſineſs to the government. An oppoſition of later date from a curate drove Dr. Hind from the church of Soho, and produced diſorder in the pariſh: and, more recently, the Biſhop of Norwich, Bagot, an ornament to the church, humanity, and letters, was obliged to leave his dioceſe from a ſimilar oppoſition to his authority and orthodox faith. More, though leſs notorious inſtances, might be mentioned: theſe are ſufficient to exemplify the remark.

"To the '*Quantum meruit*' of the ſtipendiary curate there can be no exception, other things being equitably conſidered: the ſcale of ſtipend might have aſcended higher in the higher livings. But, whatever may be the ſtipend aſſigned, let the freehold of the rector be ſacred from compulſory intruſion: let him have his own houſe to dwell in, or reſort to, as the law directs, whether he reſide wholly or partially: let him not be compelled to diſmiſs a tenant by whoſe labour both himſelf and curate are ſubſiſted; at whoſe expence the premiſes are kept in repair, and who muſt, in many caſes, hold them as connected with the receipt of the tithe or the occupancy of the glebe: the houſe and premiſes may be much too large for the curate's uſe, or ability to keep in repair: and it would be unjuſt to charge the rector with upholding unoccupied buildings, which often require more ſtraw for thatch than can be purchaſed. Put the caſe, that the old inſtitution heretofore in this realm, of ſuffragan biſhops,

were revived, to act in the abſence of the biſhops during their attendance in parliament: which would be uſeful, eſpecially in what relates to inſtitution and ordination. There was at Canterbury, till the time of Archbiſhop Lanfranc, a conſtant ſuffragan, the Biſhop of St. Martins; who, '*ſede plenâ*,' performed all things neceſſary to order in the dioceſe, in the abſence of the archbiſhop; and '*ſede vacante*,' in the whole province. But would it be deemed proper to place the ſuffragan in the palace of his principal? The parallel holds ſtrictly.—With reſpect to an allowance of a portion of the glebe for farming to the ſtipendiary, it is to be obſerved that an allowance of paſturage for milk, in ſome ſituations, is neceſſary where milk cannot conveniently be obtained otherwiſe, as in ſome it cannot: for horſes there can be no neceſſity: ſome rectors keep none from inability: horſes are a luxury they are unacquainted with. But with reſpect to a curate's farming, the preſent mode of farming, by a regular ſucceſſion of crops and ſuitable ſtock, requires the farmer's ſituation to be permanent; whereas a curate entruſted with the cultivation of the glebe might ruin it from the want of capital, ſtock, implements, bad huſbandry; and then throw it back on the rector's hands, or remove to another curacy: and a ſucceſſion of curates might be different in their ſchemes of farming, or no farming, encreaſing or diminiſhing the portion of farming to the perpetual interruption of the rector's peace, or the injury of his glebe, &c. which the rector muſt anſwer for. Beſides, ſtraw is an eſſential requiſite for the improvement of land: in moſt pariſhes it is not to be bought; the landlord binds his tenant to the conſumption of it, for the manuring of his land: it may be ſometimes had if the manure it makes is returned to the farmer; but what then becomes of the glebe? Again; if the ſtipendiary leaves the cure at the end of the ſummer, who is to take at an equal rent the winter's uſe of the glebe? Will his ſucceſſor, who may remove in the ſpring? All the financial reſources from his living ſhould be wholly in the power of the rector; the interruption of them may be his ruin, critically ſituate as he is with ſo many public and parochial burdens upon him. There ſeems not in the bill a ſingle proviſion in his favour. If he is neglectful of his duty, he merits no compaſſion; his purſe ſhould not be ſpared, if he is avaricious; but he may be worn out in the ſervice, and require aid. It was a holy ſympathy with which good men beheld the imbecility of a Pearce and a Sherlock in their decline: a ſympathy ſuch as angels feel when martyrs die, though knowing the glories prepared for them. But thoſe noble defenders of the religion of Jeſus had kind friends among their brother-prelates, who performed their ſacred functions: there was no need of applying, according to the conſtitution of the church, to the Archbiſhop of Canterbury for the aid of a ſuffragan. Not ſo the worn out and diſabled country rector: he can ill ſpare what is really neceſſary for a ſubſtitute: he ſhould not be preſſed too hard; his orphans are to claim a boon among the ſons of the clergy.

" But forgive me, ye friends of Proteſtant freedom, ye friends of the liberties of mankind, not running into the wildneſs of modern times, if I move this little feather in defence of thoſe ſacred rights, rights too of my Church, for which I ſhould be content to die. I venerate the order of epiſcopacy; it is apoſtolical: not without reverence to the living, I profoundly honour that hoſt, the angels of our church, from the time of our epiſcopal martyrs to the venerable Secker and Lowth: I mean, therefore, no diſreſpect to the order, or to the men; for men they are ſtill, however excellent in talent, or ſublime in piety, when I declaim againſt the increaſe of power which appears to be granted to the Biſhops in this bill, as inconſiſtent equally with true policy, with the humble and unaſſuming ſpirit of chriſtianity, and with the conſtitutional rights of the clergy of the Church of England.

" It is inconſiſtent with ſound policy; and forefend it, heaven, that, while Europe lies bleeding and enthralled, and a revolutionary ſpirit hath through the world excited commotions, originating primarily in the abuſe of power eccleſiaſtical or civil in the church of Rome, new powers ſhould be given to the prelacy of England, which directly or conſequentially place in ſubjection to it the perſons and the eccleſiaſtical property of all the parochial clergy of the kingdom; while the exiſting laws of the realm and the conſtitution of the Church of England, if admitted to its rights, are amply ſufficient for the good government of the church. It is not ſound policy to excite the jealouſy of the public by ſuch POWERS, nor to produce a ſpirit of diſcontent among ſo large a body as the parochial clergy. For however no ſuch ſpirit may at preſent prevail in the prelacy, as that deſire of dominion forbidden and reproved by the Founder of Chriſtianity (Matthew xx, 26), and reproved eſpecially in that very Apoſtle, who gives a cautionary precept againſt being Lords over God's KLEROS, or Clergy, as it may be fairly rendered; yet it may not be ſo hereafter. I love and honour the King, and without ſcruple, nay with pleaſure, would ſubmit life and fortune to his juſtice and clemency; yet I would not have him made abſolute, nor the monarchy deſpotic: forbid it, heaven: all abſolute dominion, that of God alone excepted, is odious, and excites revolt.

" But, laſtly, let it be conſidered that we not only *boaſt* of our happy conſtitution, but we *pray* for it, as it is, in Church and State. Now the juſt conſtitution of the Church of England under the ſupremacy of the King, and the power of government in it, is lodged, NOT IN THE BISHOPS EXCLUSIVELY, BUT IN PROVINCIAL AND NATIONAL SYNODS.—This mode of government exiſted under the Jewiſh theocracy, afterwards in the Church Chriſtian, from the firſt Council at Jeruſalem through ſucceeding periods to the preſent, if its evaneſcent form may be called ſuch. For even now, as often as new parliaments are called, writs are iſſued to call a convocation: they are of right to be aſſembled concurrently with parliaments, and may come to many preparatory reſolutions, without a royal licence, as Biſhop Beveridge expreſſes

it. According to this conſtitution of the Church of England, preſbyters have a right of ſitting in provincial ſynods, and are allowed in all concluſive acts to have a NEGATIVE on the biſhops; and it is the more reaſonable they ſhould have this negative now (in convocation), ſince dioceſan ſynods, in which alone they were allowed to vote, are wholly diſuſed in England. In convocation, this aſſembly has (or had) power to correct and depoſe biſhops, WITH ROYAL LICENCE, to examine and cenſure heretical books, and, under ſuch royal licence, to enact and publiſh Canons (thoſe in force of 1603 were ſo formed), alter and reform the liturgy, and do whatever is neceſſary to ſupport religion, that can be done by ſpiritual authority. When the clergy dropped their ancient right of taxing themſelves, in 1663, in the firſt act by which they were taxed in parliament, there is an expreſs ſalvo for the rights of the clergy, A. D. 1664; which indeed is but conformable to the firſt article of Magna Charta. And ſo far from being abſolute within their ſphere were our prelates ever conſidered heretofore, that they have always been elected (though it be now only a form) by the deans and chapters of their reſpective cathedrals; which were originally deſigned to be the ſtanding council or preſbytery of the biſhop, to adviſe and aſſiſt him in ordinations, deprivations, examining and cenſuring all groſſer criminals, and defending the doctrine and diſcipline of the Church. Indeed, it would be not a little ſurpriſing if abſolute power were veſted in the biſhops of Proteſtant Churches, ſeeing the Papacy itſelf has admitted councils to form laws and even articles of faith for the Church of Rome: and ſome inſtances there have been of the deprivation of Popes by thoſe councils, as upon occaſion of the great ſchiſm at Avignon.

"Such, as I have ſtated, has been the conſtitution of the Church of England, recognized by the call of a convocation, upon the meeting of every new parliament. (*Ancient and preſent State of the Church of England*, 1707.) To our ancient political conſtitution, as far back as Magna Charta, we often appeal: it is fair to make the ſame appeal to the antiquity of our venerable eccleſiaſtical fabric, to ſhew that it hath never been excluſively under the government of biſhops; and therefore all ſuch excluſive dominion is, as I have endeavoured to prove in a very brief manner, repugnant equally to ſound policy, ſcriptural rule, the genuine principles of the conſtitution of the Church of England, and the Church of God under the Jewiſh theocracy, and the Chriſtian Church in all ages down to the preſent."

We cannot quit this ſubject without expreſſing our anxiety reſpecting the reſidence of the clergy, which, as far as our obſervation has extended, has been much leſs attended to ſince the late act was paſſed than it was before. We have ſeen an inſtance where a clergyman, holding two large livings in two adjacent dioceſes, and within a few miles of each other, has not reſided on either, but has even *let* both parſonage-houſes! Now, we will boldly aſſert, that under no poſſible circumſtances could diſpenſations for this groſs, this

ſcandalous breach of duty, which we want words to characterize, be juſtified. One of the livings, too, is intereſted in a dioceſe, the biſhop of which, in his firſt charge to the clergy, expreſſed his firm determination to enforce the ſalutary ſpirit of the act, and to compel the clergy to reſide on their benefices! At ſuch a time as this, when the church is ſurrounded on all ſides with inveterate and indefatigable enemies, no ſober Chriſtian can view ſuch conduct without ſorrow, and can contemplate ſuch remiſſneſs without alarm.

NOVELS.

The Wedding Day, a Novel. By Elizabeth Iſabella Spence, Author of the "Nobility of the Heart," &c. &c. 3 vol. 12mo. Longman and Co.

THE happy event indicated in this very ſignificant title is unfolded with conſiderable intereſt, unity of deſign, diverſity of character, and great fidelity of portraiture. The incidents are numerous, intereſting, and ſtrictly natural. The heroine, Lady Auguſta Delvine, the daughter of the Scotch Earl of Ardo, without being that "faultleſs monſter which the world ne'er ſaw," combines uncommon beauty with fine talents, ſublime virtue, and that noble ſenſibility which is equally removed from romantic enthuſiaſm and antiſocial apathy. The characteriſtic ſketch of her mother, and the uniform amiability of her rational friend, Miſs Irvine, afterwards Lady Ardo, are no leſs happy than faithful portraits of Scotch manners and principles; the apparently inofficious, yet ſteady and diſintereſted, friendſhip of Mrs. Neville, is not without many originals in this country; nor are the pride, benevolence, ardent affection, and moral enthuſiaſm of Fitzalbert, unknown in Ireland. The other ſubordinate characters are drawn with equal judgment, particularly the faſhionable, imprudent, yet innocent Ducheſs of Pemberton. In all theſe portraits the attentive obſerver will alſo diſcover the effects of different religious opinions depicted with much delicacy and truth. The morality too of the "Wedding Day" is equally laudable both in precept and example, which is really a novelty ſeldom found in modern novels. As one example of good ſenſe and good advice, we might cite the addreſs of Lady Ardo to her daughter, after returning to their family-manſion in Scotland: "I have endeavoured, my dear Auguſta, with an income moſt limited, to adorn your mind with every intellectual and every elegant accompliſhment ſuited to your birth; but remember, with all the advantages derived from an expenſive education, if the heart is not good, the temper amiable, the manners graceful, and, above all, the mind collected under adverſity, and meekly reſigned to the diſpenſations of Provi-

dence, all external advantages are without avail. Beauty is ſure to attract for a moment; and to men of a diſſipated caſt of character it is a magnet, that, while it proves electric, yet often, '*as it ſtrikes expires*;' for as its durability is precarious, ſo is it liable to a thouſand accidents from various cauſes, and therefore the moſt dangerous of all gifts. How many incurable diſeaſes lurk under the lovely forms you daily met at Bath; and time, after a few years, which every day ſteals ſomething from us, will only leave you a melancholy ſhadow of what you once were. But the graces of the mind can never fade; they will ſhine with their native radiance until the lateſt period of declining nature, they will cheer your fading years, and ſpread a ſunſhine over days which, however obſcured by misfortune, not any worldly diſappointment can wholly overcloud." Advice like this deſerves a place on every lady's toilette, in order that ſhe may at ſome thoughtful moment of wounded vanity conſider whether the graceful ſmile of innocence, enlivened with the look of intelligence, would not be much more faſcinating than the nicely adjuſted ringlet, the artfully formed cheek, or elevated breaſt. At leaſt we hope all prudent mothers will fulfil their duty by inculcating ſuch ſentiments. This, however, is not all. "But for what," it is aſked, "is every other mental power given, if it be not under the dominion of *reaſon*? A faculty ſo noble, when called forth to our aid, as amidſt the moſt trying events, with its ſober and ſteady influence, to direct and moderate the indulgence of the moſt dangerous paſſions—paſſions, ſo erroneous, if too fondly cheriſhed, as to blind the judgment, and be attended with incalculable misfortune!"—"Happily for Auguſta ſhe was free from all thoſe *delicate ſenſibilities* that would have diſabled her from the active exertion of a mind, which, though overflowing with tenderneſs and humanity, was not enervated by fantaſtic imaginations; and ſhe was grateful for having been *taught* the *uſe* of thoſe *reaſoning* faculties and intellectual powers ſhe now found ſo peculiar a bleſſing, when left, under ſuch unlooked for difficulties, to act for herſelf!"

Another trait will ſuffice to ſhew that there is much acute diſcrimination of character evinced by the interlocutors in this piece. Speaking of frivolous companions: "But, my Lord," obſerved Miſs Irvine, "by what are we to judge of ſtrangers, except by their conduct, converſation, and aſſociates? The mind, which on a ſlight knowledge has not leave to diſcloſe itſelf, may be very good, although its outward appearance does not lead to favourable impreſſions, when obſcured by ſuch frivolous company."—"Your obſervation, Madam," anſwered Lord Seymour, "is too generally juſt; but draw the Ducheſs of Pemberton into that ſerious converſation ſhe affects to deſpiſe and rally off, and I am confident you will find her heart naturally virtuous and good. Think not, however, knowing as we all do the leading features of a life I grieve has been ſo imprudent, I ſtand up as her advocate; for ſhe has been moſt faulty, yet I fain would veil her errors, convinced ſhe feels the ſenſe of them more acutely than people are aware of. It would be playing the

part of a moſt conſummate hypocrite, were the Ducheſs of Pemberton, with her various attractions, to become a devotee. For, believe me, women like her ſeldom become ſuch, except to hide ſome incautious ſtep, or from a diſappointment in love. Be aſſured, Lady Auguſta, while your aunt mingles like others in public ſociety, her repentance is more likely to prove ſincere. Without being in the prime of life, ſhe is ſtill young, ſtill beautiful; ſhe has been deſerted by her family and friends, even by the faſtidious of ſociety; and if I am happy enough to council, to guide her, ſtanding alone as ſhe has done, it is a duty not more pleaſant than intereſting to me."

Throughout this pleaſing novel there is a chaſtity of thought, a purity of ſentiment, and ſoundneſs of morality, which cannot fail to render it acceptable to all readers, eſpecially when theſe deſirable qualities are accompanied by good principles and good taſte, with a *netteté* of expreſſion often approaching ſimple elegance. It does equal honour to the talents and principles of the author, and as ſuch we recommend the peruſal of it as a ſafe and inſtructive amuſement.

EDUCATION.

An Engliſh Spelling and Pronouncing Vocabulary on a new Plan: with Rules for pronouncing Greek and Latin proper Names, illuſtrated by numerous Examples. Alſo Leſſons in Reading, with the proper Pauſes, Inflexions, and Emphaſis, recommended by Mr. Walker. The Whole adapted to the Uſe of Schools and private Teachers, and intended to facilitate the Acquirement of a uniform Pronunciation, and an accurate Delivery. By William Angus, A. M. Teacher of Engliſh. Pp. 191. Price 2s. Vernor, Hood, and Sharpe. 1808.

THIS Vocabulary embraces all the improvements that have been made in the pronunciation of the Engliſh language, by Walker, Sheridan, Jones, and other orthoepiſts; proſecuted upon a much more ſimple and conciſe ſyſtem of notation. Indeed ſuch is the ſimplicity of the principle and limited number of the ſigns employed to denote the quantity and quality of the vowel ſounds, that they are capable of being underſtood, and followed out, by the youngeſt pupils. The rules for reading, and the ſkill with which the leſſons are ſelected to exemplify theſe rules—the correctneſs of the orthoepy, and the accurate diviſion of the words in ſpelling—the judgment and taſte which are ſhewn in the poſition of emphaſis and inflexion, in the exerciſes ſubjoined to the Vocabulary, ſufficiently manifeſt that Mr. Angus is well qualified for the work which he has undertaken; and, at the ſame time, call upon us to recommend his performance as a very uſeful and œconomical ſchool-book.

Collectanea Oratoria; or, the Academic Orator: conſiſting of a Diverſity of Oratorical Selections, appertaining to every Claſs of public Orations, appoſitely arranged, and calculated for the Uſe of Schools and Academies. To which is prefixed a Diſſertation on oratorical Pronunciation or Action; moſtly abſtracted from Profeſſor Ward's Syſtem of Oratory. By J. H. Rice. Pp. 500, 12mo. 5s bound. Longman and Co. 1808.

HAD Mr. Rice not aimed at an exceſſive impartiality which excites the ſuſpicion of double-dealing, we ſhould have had reaſon to commend his ſelection. He has undoubtedly too much taſte to think that there is any true eloquence in the egotiſtical verbiage arranged under the head "Deliberative," p. 232. We would alſo bury in oblivion all the effuſions of living orators, that are afterwards proved to be totally falſe, ſuch as Sheridan's "Invective againſt Mr. Haſtings." The ſelections in this claſs, indeed, are very indifferent: if the editor wiſhed to be impartial, why were not ſome of Mr. Pitt's ſpeeches and the Earl of Mornington's (now Marquis Welleſley) introduced? We approve of the author's ſelection of "Sacred Reading; Ritual and Devotional, and Sacred and Moral Orations;" theſe we think a very proper and even indiſpenſable appendage to every book deſigned to initiate youth into a knowledge of oratorical and polite literature; but we pointedly reprobate the introduction of dramatic pieces immediately after theſe ſacred readings; they and the characters of the paſſions ſhould have been firſt, in order to teach youth how to read the ſubſequent orations with proper emphaſis.

MEDICINE.

Practical Obſervations on the Radix Rhataniæ *or Rhatany Root, a* [ſuppoſed] *Production of Peru; containing an Account of its ſenſible Qualities, its Powers as a tonic or ſtomachic Medicine, the various Forms in which it may be employed; and the moſt reſpectable Teſtimonies in its Favour, as ſuperior to the Peruvian Bark in all Caſes that require the Uſe of a ſtrengthening Medicine. To which are added, Directions for the Uſe of the Phoſphate and Oxyphoſphate of Iron in Cancer, &c.* By Richard Reece, M.D. Pp. 55, 8vo. 2s. Longman and Co. 1808.

NO authentic information has yet been received reſpecting the native country or natural hiſtory of the ſhrub which poſſeſſes the root here examined. It is ſuppoſed to grow in the diſtrict of Lima, and an extract of it has long been in uſe in Portugal as a *wine colouring*. This extract, with Campeachy wood and Brazil rum, have made many a pipe of Port wine, which the honeſt credulity of John Bull thought was the produce of the vineyards in the vicinity of Oporto.

This root is not very diſſimilar to bark; and whether taken in ſubſtance or as an extract, decoction or tincture, it has a very grateful taſte, ſlightly bitter and aromatic, and is a moſt powerful vegetable aſtringent. We have made ſeveral trials of it, and found it to agree well with many perſons who could not take bark. In all our experiments we uniformly found it to increaſe the appetite very conſiderably, and to act as a very agreeable and efficient tonic. Thoſe perſons, indeed, who are fanatically attached to the adminiſtration of bark, may not be ſo ſucceſsful, for they will not believe that any ſubſtitute can be found for their favourite drug; but every attentive obſerver of nature muſt have long ſince noticed the inefficiency and not unfrequently the injury of bark in the ſtomach. Medicines are ſubject to the ſame viciſſitudes as every other thing belonging to man; they have their youth, manhood, and old age: Peruvian bark is now in the latter ſtage, and we think the public very much indebted to the fortunate diſcovery and labour of Dr. Reece for thus furniſhing a cheap, and perhaps we might ſay *elegant*, ſuccedaneum. To diſpenſaries the rhatany root will be particularly advantageous, as from its cheapneſs it may be uſed to ſatisfy the deſires of the poor, at a time when every intelligent phyſician muſt be conſcious that no drugs can have any ſalutary effect. Dr. Reece has found it effectual in intermittents, epilepſy, nervous head ache, dyſpepſia, dropſy, gleet, fluor albus, paralyſis of the lower extremities, and in lepra. Drs. Cheſter and Beugo, and ſurgeons Griffith, Carmichael (Dublin), Hill, Platt, and Howard, all teſtify the efficacy of this new medicine. To this pamphlet is annexed an account of phoſphate and oxyphoſphate of iron, ſucceſsfully uſed in the cure of cancer, chloroſis, &c. Thirteen extemporaneous formulæ for the exhibition of rhatany root are alſo added. We earneſtly recommend this intelligent and comprehenſive pamphlet to the immediate attention of all medical men.

Obſervations on the Riſe and Progreſs of the Medical Art in the Britiſh Empire; containing Remarks on Medical Literature, and a View of Bibliographia Medicinæ Britannicæ. By W. Royſton, Eſq. Apothecary Extraordinary to his Royal Highneſs the Duke of Clarence. Pp. 48. 8vo. Callow. 1808.

WE do not believe that a laboured panegyric on the art of printing is a neceſſary introduction to a biographical and bibliographical account of Britiſh medical writers; neither do we know any greater uſe of *Bibliothecas* than to foſter indolence, generate vanity, and increaſe pedantry and ſuperficialneſs. Such works are never encouraged in any country unleſs before the public have attained a taſte for enquiry, or after they have loſt it. On the decline of ſtates, we uſually find their philoſophy and literature minced down into dictionaries and *bibliothecas*. The ſame may be ſaid of appeals to our national feelings; ſcience ſcorns ſuch aſſiſtance, however neceſſary they muſt always be to the politician and ſtateſman, and even the moraliſt. We muſt alſo beg leave to differ from Mr. Royſton when he ſays

that the people on the Continent are ignorant of Britiſh medical ſcience: there is, perhaps, no other branch of knowledge cultivated in England with which they are ſo well acquainted, and there is ſcarcely an old woman on the Continent who is not firmly perſuaded that an *Engliſh* phyſician could reſcue her from the jaws of the grave at any time. If Mr. R. has read any of the works of the Italian phyſicians, he muſt have been ſurpriſed at the number of Engliſh medical writers they frequently quote, and even many of them authors not of the firſt celebrity in this country. We are far from denying, however, that a critical claſſed catalogue of medical publications, accompanied with biographical ſketches of the authors, may be a very convenient and even uſeful work, which may be compriſed in *one* or at the utmoſt *two* volumes. The number and copiouſneſs of ſeveral medical dictionaries which have recently been publiſhed, preclude the neceſſity of entering very minutely into ſyſtematic or practical details. Mr. R. appears to poſſeſs talents adequate to the taſk in which he has engaged, and if he can induce the people of the United Kingdom to depend more on temperance than on drugs for the recovery or preſervation of their health, we ſhall wiſh his work every poſſible ſucceſs. We extract the following notice:

Mr. Royſton, "convinced that a *Bibliographia Medicinæ Britannicæ* is A NATIONAL WORK, has no reluctance to ſolicit aſſiſtance; and thoſe gentlemen who have the means and the inclination to ſupply him with information, either by relation of facts, deſcription of books, anecdotes, biographical and hiſtorical reports, or by critical remarks on his plan, are requeſted to tranſmit their communications to his reſidence in Princes-ſtreet, Cavendiſh-ſquare, London; or to Mr. Callow, medical bookſeller, Crown-court, Soho."

POETRY.

Poems by [the REVEREND] *Mr. Polwhele. In Three Volumes.* 12mo. Pp. 701. Cadell and Davies. 1806.

MR. Polwhele's fame as a poet has been too long eſtabliſhed to be either increaſed by our praiſe, or diminiſhed by our cenſures, were we diſpoſed to inflict them. Few poets, indeed, of the preſent day, have written ſo much and written ſo well; and though moſt of the poems which are inſerted in theſe volumes have before appeared, indeed, in a different form, and in different publications, they will not fail to be read with pleaſure, in their collected ſtate, even by thoſe who peruſed them on their firſt appearance. The firſt of theſe volumes contains *The Engliſh Orator;* the ſecond, *Sir Allan, or the Knight of Expiring Chivalry*, a part of which was formerly publiſhed under the title of *The Old Engliſh Gentleman*, and ſome of the additional cantos appeared, as original poetry, in an early volume of the ANTIJACOBIN REVIEW; the third is filled with miſcellaneous

pieces. Two of these last, which have never before appeared, we shall select as specimens of the whole.

"ON LAWRENCE POLWHELE,

"*Who died an Infant, Aug.* 10, 1805.

"Thro' the long night my cradled child
Drew quick his feeble breath,
And vainly stretch'd his quivering arms
Amidst the shade of death.

"The day-star rose, the redbreast pour'd
A note to dawning day;
His spirit, ere the note expir'd,
Had pass'd, serene, away.

"And, oh! it left, in pale repose,
A smile upon his cheek:
Thus, thro' the still cold gloom, I view'd
The placid morning break.

"Dear babe! that warbled strain I hear,
Thy pensive requiem sweet;
As, lifting up the coffin-lid,
Those features, mild, I meet.

"And, plac'd in either lifeless palm,
And, on thy breast, the flowers
That fade so fast, and seem to say
How short thine infant hours.

"But thou art spar'd full many a pang,
Escap'd from sin and care;
And ever shall a Saviour's love
Such sainted children share.

"'Hail, with affection hail (he cries),
'These spotless babes of grace:
'For, lo! their angels e'er behold
'In Heaven, my Father's face.'

"Thither I see the seraph wings
Earth's little strangers bear—
Thee, LAWRENCE! child of innocence!
Thine angel greets thee there."

There is an original simplicity in these lines that render them irresistibly pleasing. They have nothing of the tinsel of art about them; they are pure nature, and have evidently their source in the heart. The next specimen which we shall lay before our readers is a tribute of filial piety, and is a fit companion for the preceding tribute of paternal affection.

" *Written Dec.* 19*th*, 1804, *the Day of his Mother's Burial in the Family Vault at Saint Clement's, near Truro.*

" Pale o'er my aged mother as I hung,
Borne to her 'narrow houſe' a hurried look
(As all my limbs with ſudden tremor ſhook)
Into the hollow vault of death I flung;
But, as ſoft raindrops dimpling the ſtill brook
Whoſe ſands were troubled by a tranſient ſtorm,
So fell, in kind relief, tear after tear!
For I deſcried the coffin that contains*
The duſt of him to filial love ſo dear!
And ſtrait, methought, I ſaw my father's form
Beck'ning my ſoul to yon celeſtial ſphere,
To huſh *this* throbbing *heart*. Yet, O, that near
That coffin may be laid my cold remains,
Tho' a poor earthly hope, is the hope trembling *here*."

We lament very much that Mr. Polwhele did not render the collection of his Poems complete, by reprinting all that he has before publiſhed in the ſame form as theſe volumes. His "*Influence of Local Attachment*"—"*The Unſexed Females*"—The "*Grecian Proſpects*," and another poem, the title of which we do not remember, but we think *The Progreſs of Methodiſm* was the ſubject of it, would form three or four more volumes of the ſame ſize; and, if his Tranſlation of Theocritus were added to them, they would form a work highly intereſting. We recommend this ſuggeſtion very ſeriouſly to Mr. Polwhele's attention.

Legendary Tales. By Eaglesfield Smith. Pp. 139. 12mo. 4s. Bell and Bradfute, Edinburgh; Longman and Co., London. 1807.

IT appears that the author has the merit of adhering pretty cloſely to the tales which prevail in the North, and his verſification is ſufficiently eaſy and ſimple for ſuch like compoſitions, although it has no claims to the elegance and dignity of poetry. Theſe Tales, however, poſſeſs very conſiderable intereſt; ſome of them terminate horribly, ſuch as Morcar and Elfina; and others happily: they will

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* " Alas, my SIRE, how fleeting is the view
Of pleaſure's ſhar'd with thee!—E'en now I ſhed
Freſh tears; in fancy all my griefs renew;
And wring my little hands beſide thy bed;
Preſs thy cold lips, and pillow up thy head!
Yet, by a ſweet remembrance ſooth'd, I tell
How with a placid ſmile thy ſpirit fled;
And on thoſe charities delight to dwell,
Which I ador'd in death, and lov'd in life as well!"
LOCAL ATTACHMENT, 2d edit. p. 83.

be read with avidity by young perſons who take an intereſt rather in ſtriking events than in brilliant ſentiments, and are perhaps as innocent and as amuſive as any other romances. Their ſhortneſs will in ſome degree prevent them from preying too ſtrongly on the juvenile imagination. We think the author has talents for compoſitions of a higher caſt: his ſimplicity evinces ſomething poetical.

Critical Opinions and Complimentary Verſes on the Poems of H. Downman, M. D., particularly on thoſe addreſſed to Theſpia, by a Friend. To the above are added Verſes occaſioned by the Death of Lieut.-General Simcoe. 8vo. Pp. 70. Exeter, printed; Cadell and Davies, London. 1807.

THESE friendly contributions are highly creditable to the talents of Dr. Downman, to whom the public are indebted for the gratification which they will infallibly receive from the peruſal of them. Many of them diſplay both genius and taſte, and moſt of them have conſiderable merit.

MISCELLANEOUS.

Remarks on a ſuppoſed Error in the Elements of Euclid. By the Rev. W. Lax, A. M. F. R. S. 8vo. Pp. 19. Deighton and Nicholſon, Cambridge; Lunn, London. 1807.

THIS little tract contains the refutation of a charge brought by the French mathematicians againſt the ſuppoſed inaccuracy of a definition in the 11th book of Euclid. It was ſent to the Royal Society, in whoſe Tranſactions it ſhould have appeared, and it was certainly of a nature to do that learned body no diſcredit. If we did not know that the Preſident had deſcended to the meanneſs of ſacrificing the reputation of the Society to that of a neighbouring kingdom—we beg pardon, we would ſay empire—and played the ſycophant to an envious rival, we might be juſtly ſurpriſed at the rejection of the paper before us; but Mr. Lax ſhould be informed, that to prove the French guilty of ignorance or error is the moſt unfortunate claim he can urge to the notice of the Royal Society. Sir Joſeph has already told the world that the "FIRST SOCIETY IN THE UNIVERSE IS AT PARIS;" and a due regard to conſiſtency will keep his gentle and candid ſpirit from countenancing any attack on its infallibility by a blunt and plain-dealing Engliſhman, with nothing but ſuperior truth and ſcience on his ſide.

With reſpect to the tract before us, we cannot, from the nature of our work, enter into any detailed examination of it; but we can take upon us to ſay, that it is drawn up with great ability and knowledge of the ſubject, and completely proves both the correctneſs of Euclid, and the miſtake of Le Sage, whoſe miſconception, like that

of many of his more learned countrymen, ſeems to have ariſen from his incompetent acquaintance with the full import of the language from which he made his tranſlation.

The Britiſh Touriſt's or Traveller's Pocket Companion through England, Wales, Scotland, and Ireland; comprehending the moſt celebrated Tours in the Britiſh Iſlands. Third Edition, much enlarged. By Wm. Mavor, LL.D. 6 vols. 18mo. 1l 11s 6d. Phillips. 1808.

THE empire which forms the great ſubject and object of theſe volumes is conſiderably indebted to the zeal, induſtry, and ingenuity of Dr. Mavor, whoſe powers of condenſing and conſolidating works of extraordinary bulk, diminiſhing their ſize, yet augmenting their ſubſtance, by preſerving every thing of pith and judgment, and omitting what is leſs valuable, is well known to the public, and we truſt as well rewarded.

The Doctor very juſtly obſerves, that "it was long a reflection on the national taſte and judgment that our people of faſhion knew ſomething, from ocular demonſtration, of the general appearance of every country in Europe, except *their own*. *Proximorum incurioſi, longinqua ſectamur*, might, with juſtice, be applied to the great majority of Britons, who, from fortune or talents, were qualified to travel to advantage, only half a century ago. Yet, in whatever light we regard the Britiſh iſlands, whether as the cradle of liberty, the mother of arts and ſciences, the nurſe of manufactures, the miſtreſs of the ſea; or whether we contemplate their genial ſoil, their mild climate, their various natural and artificial curioſities, we ſhall find no equal extent of territory on the face of the globe of more importance, or containing more attractions, even in the eſtimation of thoſe who cannot be biaſſed by native partiality.

"Rouſed at laſt from the lethargy of indifference about what was within their reach, and inſpired with more patriotic notions than formerly of the pleaſure and utility of home travels, we have of late years ſeen ſome of our moſt enlightened countrymen as eager to explore the remoteſt parts of Britain, as they formerly were to croſs the Channel and to paſs the Alps. Nor was mere amuſement their only object in ſuch perambulations and reſearches. While gratifying their own curioſity, or enlarging their own ideas, they appear to have been zealous to benefit and inform their country, by a cloſe inveſtigation of whatever could conduce to its intereſt or to its credit, its happineſs, or its peace. The natives of the three kingdoms have been linked more cloſely in the ſocial tie by the intercourſe which has taken place; and the judicious and liberal ſentiments promulgated through the medium of the preſs by a Pennant, a Newte, and a Topham, have manifeſtly tended to leſſen prejudices, to obviate error, and to extend knowledge.

"The various tours through Great Britain and Ireland, which have been publiſhed within the laſt thirty years, amount to many volumes, and cannot be purchaſed but at a very conſiderable ex-

pence. The authors, however, were-not all men of equal talents for obſervation or deſcription; nor are their works uniformly excellent or intereſting. A ſummary, it was conceived, might exhibit whatever is valuable in ſeveral; and that for general readers many retrenchments might take place and many details be omitted in all.

"Impreſſed with this idea, and wiſhing to put that information within the reach of every claſs of his fellow-ſubjects which only few comparatively can now enjoy, the editor of the following volumes has ſelected from the body of our touriſts the moſt celebrated works, and has endeavoured to give a faithful view of the peculiar merits and the moſt valuable contents of each; not with the moſt diſtant deſign of ſuperſeding the uſe of the originals, but rather in the hopes that the attention he has paid them will excite, or keep alive, the attention of the public, and ſtimulate others, who have leiſure or abilities, to follow the ſame examples.

"Within the original limits, however, every important object could not be conſidered at ſuch length as might be neceſſary to gratify the inquiſitive; and it has been ſuggeſted that a tour of the metropolis, of the two univerſities, and of the moſt faſhionable ſea bathing watering places, which are only caſually or not at all noticed in the previous volumes, would be a valuable addition. That deſign is now accompliſhed, it is hoped, with the ſame degree of reſpectability and attention as has already gained ſuch diſtinguiſhed approbation. The liſt of market towns, and their diſtances from London, cannot fail to be uſeful to all claſſes of readers."

Two editions of this work have already been ſold in a ſhort period. In the preſent edition ſeveral additional tours are introduced, and ſome originals, particularly one by that elegant and claſſical ſcholar, Mr. KETT, and another through Wales, the moſt recent publiſhed, by the editor, Dr. MAVOR. The two laſt mentioned performances are not the leaſt valuable in the preſent collection; and the whole forms a compact yet comprehenſive library for the poſt-chaiſe or portmanteau, for all who travel on Britiſh ground, or love the Britiſh nation, as well as for thoſe who wiſh to know what that nation inherits of good, comfortable, great, or curious.

A Letter to the Proprietors of Bank Stock, in conſequence of the Reſult of a General Meeting held at the Bank, purſuant to Notice, on Thurſday the 21ſt of January, 1808. Pp. 24. 8vo. 1s. Ridgeway. 1808.

THE late Mr. Allardyce brought forward important *facts* when he required the Bank Directors to make a dividend of 12½ per cent; but this "old Proprietor" only furniſhes the public with a *fable*, which we ſhall leave with him and his *fears*.

A Topographical Dictionary of the United Kingdom; compiled from Parliamentary and other authentic Documents and Authorities; containing Geographical, Topographical, and Statiſtical Accounts of

every Diſtrict, Object, and Place, in England, Wales, Scotland, Ireland, and the various ſmall Iſlands dependant on the Britiſh Empire, Accompanied by forty-ſix Maps, drawn purpoſely for this Work, on an original Plan. By Benjamin Pitts Capper, Eſq. About 1150 pages, 8vo, 25s. plain maps, or 30s. coloured; or the maps coloured and half-bound ſeparately, 12s. Phillips. 1808.

WE have ſo recently noticed the ponderous yet jejune quartos of Mr. Carliſle, that our remarks on the much more portable and ſtill more uſeful volume before us muſt neceſſarily be conciſe. Dictionaries of this kind are merely deſigned as books of reference, therefore comprehenſiveneſs of plan and portableneſs of form are two eſſentials which Mr. Capper's work poſſeſſes, and Mr. Carliſle's does not. To ſay, indeed, that this 25s. volume is virtually equal to two five guinea volumes, would be great injuſtice to its merit; it will be found not only equal but even ſuperior in what relates to England, with the valuable addition of Wales, Scotland, and Ireland! It contains all that is either uſeful or intereſting in the quartos, without their endleſs repetitions and trifling diſtinctions of pitiable minuteneſs. But, to avoid all invidious compariſons, we ſhall extract the firſt page of this Dictionary, whereby our readers will be enabled to compare it with the ſame page which we laid before them from Mr. Carliſle's work.

" * ABBAS COMBE, a pariſh in the hundred of Harethorne, Somerſet, 4 miles from Milbourn-Port, and 112 from London; containing 88 houſes, and 425 inhabitants. It is a rectory, value 9l. 9s. 4d. The Frome canal paſſes through it.

" ABBENHALL, a pariſh in the hund. of St. Briavell's, Glouceſter, 3 miles from Newnham, 12 from the city of Glouceſter, and 116 from London; containing 38 houſes and 185 inhabitants; is a rectory, value 6l. 1s. 8d. *Here is a ſpring of rock water ſaid to be efficacious in the cure of cutaneous eruptions.*

" * ABBERFORD, a pariſh and market town in Skyrack wapentake, Weſt Riding of Yorkſhire, 8 miles from Leeds, and 186 from London; containing 123 houſes and 650 inhabitants; a vicarage, value 6l. 6s. 8d., in the patronage of Oriel College, Oxford. The town is a ſtraggling place, ſeated on the river Cook, where the Roman highway croſſed. Here are the ruins of an ancient caſtle, built ſoon after the conqueſt. The chief trade is in pins. It has a tolerable market on Wedneſdays.—*Briſted's Northern Tour.*

" ABBERLEY, a pariſh in the hund. of Lower Doddingtree, Worceſter, 8 miles from Bewdley, and 135 from London; containing 82 houſes and 495 inhabitants; is a rectory, value 14l. 10s. 2d., and ſtands *near the Kington canal, on the declivity of Abberley Hill.*

" ABBERTON, a pariſh in the hundred of Winſtree, Eſſex, 6 miles from Colcheſter, and 55 from London; containing only 30 houſes and 150 inhabitants; is a rectory, value 14l. 7s. 8d.; patron, the King.

"ABBERTON, a parish in the hundred of Pershore, upper division Worcester, 2 miles from Pershore, 7 from Worcester, and 105 from London; containing 15 houses and 86 inhabitants; *is noted for a bitter purging mineral water.* The living is a rectory, value 5l. 8s. 1d.

" *ABBEY, a hamlet to the parish of Malmsbury, Wilts, 96 miles from London; containing 14 houses and 80 inhabitants. *It derived its name from an abbey built by Maildulphus, an Hebridean Scot, in the time of the Anglo-Saxons; from whose name is derived that of Malmsbury.*

" *ABBEY-HOLM, or HOLM-CULTRAM, a parish and market town in the division of Allerdale Ward, Cumberland, 4 miles from Wigton, and 309 from London; containing 428 houses and 2187 inhabitants, *of whom 250 were returned employed in trade.* The parish is divided into four townships, was formerly of great repute, and had a stately abbey, *founded by David I, King of Scotland, who resided chiefly in Cumberland.* The church is dedicated to St. Mary, and is a vicarage, value 6l. 13s. 4d.; patron, the University of Oxford. *The town is pleasantly situated on the river Traver, near Solway Frith. About five miles distant from the sea-shore are the vestiges of an ancient castle, built by the abbots of Holm-Cultram, for securing their books and charters from the depredations of the Scots.* Here formerly was a good market on Saturday, now almost in disuse.—*Houseman's Descript. of Cumberland.*

" *ABBEY-KNOCKMOY, a town in the county of Galway, province of Connaught, Ireland.

" *ABBEY-MAHON, a town in the county of Cork, province of Munster, Ireland.

" *ABBEY-ODORNEY, in Kerry, Munster, near the river Brick, 141 miles from Dublin.

" *ABBEY-SHRULE, in Longford, Leinster, Ireland.

" *ABBOTSHALL, a parish in the district of Kirkaldy, Scotland; containing 363 houses and 2501 inhabitants, 14 miles from Edinburgh.

" *ABBOT'S-ANN, a parish and market town in the division of Andover, Hants, 2¼ miles from Andover, and 65½ from London; containing 85 houses and 457 inhabitants; it is a rectory, value 42l. 17s. 6d.

" ABBOT'S-BROMLEY, or PAGET'S-BROMLEY, a parish in the hundred of South Pinhill, Stafford, 6 miles from Stafford, and 129 from London; contains 180 houses and 808 inhabitants, and is a vicarage, value 5l. 1s. 8d. After the dissolution of the monasteries, it was given to Lord Paget, from whom it has generally been named.

" ABBOTSBURY, a parish in the hundred of Ugglescomb, Dorset, 8 miles from Dorchester, and 128 from London; contains 170 houses and 788 inhabitants; the living is a vicarage, value 10l. It took its name from a magnificent abbey, built on an adjacent hill, by Orisius, steward to Canute the Great, for secular canons. On the ruins of part of the abbey stands the mansion of the lord of the

manor. The town is a poor ill-built place, in the ſhape of a Y; its chief trade is fiſhing: here is a weekly market on Thurſday."

In the above extract thoſe places marked * are not to be found in Carliſle's "Topographical Dictionary" in the ſame order, and the words printed in italic characters contain miſcellaneous information either wholly omitted or imperfectly ſtated in that work. Here is no diſguſting repetition of "reſident population," "king's books," &c. &c. but a conciſe and connected deſcription of every thing peculiar or intereſting belonging to each place, with the addition of ſome really *topographical* remarks, ſuch as the external appearance and ſituation of places, which is entirely omitted in the quarto volumes. The ſtyle is perſpicuous and intelligible, not a barbarous admixture of ancient and modern language. The number of houſes is alſo added, and in many caſes the proportion of males and females, as well as thoſe employed in manufactures, with ſeveral other incidental facts illuſtrative of Britiſh ſtatiſtics. The principal natural curioſities and antiquities of each place are alſo mentioned; and, what we conſider true fair-dealing, the authorities are affixed to almoſt every article. In the preface, Mr. Capper gives a copious liſt of nearly all the works which have been publiſhed either on the general or local topography of the United Kingdom, omitting, however, the Beauties of England and Wales, and ſome other works, which are faithfully quoted in the body of the work. Let it not, however, be ſuppoſed that we think this Dictionary either complete or faultleſs; on the contrary, we have noticed numerous errors and miſconceptions, which the author might himſelf have corrected. Thus, for inſtance, the account of the Members of Parliament returned by Iriſh boroughs ſtates them to be *two* for each, whereas every borough returns only *one* ſince the Union, and the number of boroughs was reduced to thirty-ſix; ſo that with two members for each county, only one hundred members are ſent to the Imperial Parliament. In deſcribing Briſtol, we are told that "the Briſtol and Matlock waters are of the ſame quality, their mineral contents being *chalk, lapis calcareus*, and *calaminaris!* without any impregnation of iron." Perhaps, however, for the firſt edition of ſo copious and multifarious a work, it is as correct in general as the circumſtances would admit.

We muſt not omit to ſpeak of the maps, which are ſaid to be on an original plan, and which are, we think, indiſpenſable to all topographical works. In addition to the accurate diviſions of hundreds and parts of other counties intervening, the roads, iron railways, and canals, every place or pariſh in each county is laid down containing above a certain number of houſes. For example, the map of Bedfordſhire exhibits the name of every pariſh or place containing more than twenty houſes. To this is added a brief ſtatiſtical view of each county; thus—"Bedfordſhire contains 10 market towns, 124 pariſhes, 11,888 houſes, 63,393 inhabitants, 260,000 ſquare acres, 40,000 arable, 168,000 paſture, and ſends four Members to Parliament." The utility of this plan muſt be ſufficiently obvious to every

reader. We are ſurpriſed, however, that the editor or publiſher ſhould have followed the abſurd plan of *lining* the ſea, introduced by Pinkerton, without either utility or beauty. Such a fantaſtical and diſagreeable innovation ſhould meet the unanimous reprobation it deſerves. Upon the whole, Mr. Capper's Dictionary and Maps unqueſtionably form the moſt uſeful work of the kind that has hitherto appeared. It is but juſtice to obſerve, that although we noticed Mr. Carliſle's "Topographical Dictionary" firſt, the preſent work was announced prior to his publication.

Ronaldſha; a Romance, in Two Volumes. By Mrs. Doherty, Wife of Hugh Doherty, Eſq. Author of the "Diſcovery, or Myſterious Separation." 12mo. Pp. 435. Symonds. 1808.

PASSING over, without comment, the *dedication* and *preface* to theſe volumes, becauſe they have become the ſubject of a *criminal information* in the Court of King's Bench, where the Attorney General told ſuch a tale as, if true, would render the author of them an object of execration to every honeſt mind; we ſhall briefly remark, that the *Romance* of *Ronaldſha*, when conſidered as the production of a young lady of eighteen, is a performance that will ſurpriſe as well as amuſe the reader. It is replete with incidents which, though not very natural, ſerve to enliven the tale;—the ſtory itſelf, though unſkilfully conſtructed, is not unintereſting;—the language, though not always correct, is above mediocrity; and, in point of ſentiment and *moral*, there is nothing objectionable.

The Stranger's Guide through London; or, a View of the Britiſh Metropolis in 1808: *equally uſeful in the Counting Houſe, and on the Road; preſenting an Hiſtorical and Deſcriptive Sketch of the Capital of the Britiſh Empire; its Civil and Military Government; Adminiſtration of Juſtice; Commerce and Population; Public Buildings; Curioſities and Antiquities; Exhibitions and Amuſements; Literary, Philoſophical, and Charitable Inſtitutions; and every Object deſerving of general Notice; ſyſtematically arranged. With full and accurate Liſts of Public Offices, London Bankers, Inns, Taverns, Coffee-Houſes, Stage-Coaches, Wharfs, Hackney Coach, Watermen's, and Porters' Fares, Tax Tables, &c. &c. To which is added, a New Commercial Directory, or Regiſter of the moſt reſpectable Names connected with the various Branches of the Arts, Manufactures, and Trades, carried on in London.* By William Carey. Pocket ſize. Pp. 400. 3s 6d in boards. Cundee. 1808.

WE have derived much amuſement, and ſome information, from this little "Guide," which really contains more matter than many octavo volumes. As it would not, however, be within our limits to enter into an analyſis of its contents, ſome idea of which may be formed from the title-page, we ſhall only offer a few general remarks, and one or two ſhort extracts. In this age of depravity, every

writer is entitled to the praiſe of ſociety who lends a helping hand to exterminate or to repreſs vice. On this account, and as reiterating ſentiments which we ourſelves have frequently expreſſed with an indignant pen, we notice the following paſſage with conſiderable pleaſure:

"We cannot diſmiſs the ſubject of our eſtabliſhed theatres without adverting to the ſcandalous breaches of decorum which prevail in the audience departments. The frequenters of either Drury Lane, Covent Garden, or the Haymarket theatre, muſt be aware that we allude to the admiſſion of proſtitutes to every part of the houſes, excepting what are denominated the *dreſs* boxes. That theſe unfortunate women have a right to be admitted, on the payment of their money, will perhaps be concluded by ſome; but, on the other hand, the reſpectable part of the company have a right not to be inſulted by the language and geſtures of the ſtews. It is notorious, that numbers of huſbands and fathers of families will not ſuffer their wives or daughters to viſit the theatres, ſolely from a conſciouſneſs, that, were they to enter their contaminated walls, their eyes and ears muſt be expoſed to the moſt ſhocking obſcenity. We beg leave to aſk the managers of the London theatres, whether all the unfortunate women alluded to actually *pay* for their admiſſion? Whether many of them are not regularly *franked* in, for the purpoſe of attracting diſſipated men of faſhion, and clerks and ſhopmen, who endeavour to paſs for gentlemen, to the nightly orgies of playhouſes? If this be really ſo, we would ſeriouſly recommend it to the managers to reform the infamous abuſe; and, as the acquiſition of money muſt be their primary object, we doubt not that they would be gainers by the reform; for though there would be leſs *half-price* company in the theatres, the houſes would be better and more reſpectably filled by thoſe who would pay *whole* price for their evening's entertainment.

"We think that the agents of the *Society for the Suppreſſion of Vice*, having the promotion of virtue *really* in view, might be moſt advantageouſly employed at the theatres, and at other places of public amuſement."

To the patrons and admirers of the arts, this little volume will be highly acceptable, as pointing out every collection of paintings, &c. in the metropolis, deſerving of notice. Connected with this ſubject, the following anecdote of Alexander Daviſon, Eſq. of St. James's Square, merits attention, and ought, indeed, to be generally known:

"The origin of his collection," ſays the writer, "which is chiefly hiſtorical, by Britiſh artiſts of the preſent day, is ſomewhat curious. Mr. Copley's picture of the death of Chatham having been raffled for, Mr. Daviſon won it. The coſt to him was only a hundred guineas; but as the painting was ſuppoſed to be worth two thouſand, he very liberally reſolved to expend the eſtimated ſum in a collection of Britiſh paintings. He accordingly engaged ſome of our firſt artiſts to paint a ſingle picture each; and thus he commenced a collection which reflects great honour on his patriotiſm and taſte."

We cannot close our remarks on this volume without observing, that much attention appears to have been bestowed upon its compilation throughout. A small but distinctly marked plan of London, Westminster, and Southwark, is prefixed; the numerous lists, tax tables, &c. which it contains, will render it serviceable in almost every family; and, altogether, it will be found a very agreeable present to youth of every description.

An Introduction to Botany, containing an Explanation of the Theory of that Science, extracted from the Works of Linnæus; with an Appendix and Glossary. By James Lee, Nurseryman. A new Edition, corrected and revised, by C. Stewart, F.L.S., Member of the Edinburgh Natural History Society, and Author of the Elements of Natural History, in two Volumes. Pp. 395, 8vo. 8s. Mundell and Co., Edinburgh; Cradock and Joy, London.

THE original simplicity of this work has procured it such a general reception with the public, that numerous impressions of it have appeared from time to time; and notwithstanding the errors and defects which multiplied with every new edition, it still retains, and not undeservedly, a considerable degree of popularity. Mr. Stewart has corrected a great many of the most injurious errors, and has also added several new genera that have been discovered since the second edition of this Introduction appeared, for all subsequent editions were only incorrect copies with additional errors. In the Appendix he has likewise added several trivial names, especially of West India plants; but many more might still be added, and before we can consider this work as complete, it must have the number of trivial names greatly increased, and also a much more copious index of English names, to facilitate, as really designed, the acquirement of the science by persons wholly unacquainted with botanical researches. Had the plates been re-touched, this volume would have been still more valuable; as it is, however, the public are indebted to Mr. Stewart for diminishing the errors in a work which will long hold a respectable place among the elementary treatises of botanical science.

A Letter to the Governors, Legislatures [Legislators], *and Proprietors of Plantations in the British West India Islands.* By the Right Rev. Beilby Porteus, D. D. Bishop of London. Pp. 48. 8vo. Cadell and Davies, and Rivingtons. 1808.

THE ecclesiastical jurisdiction of the London diocese extending to the West Indies, the pious Bishop has very properly addressed this Letter to the principal persons in those islands, on the subject of educating the negro slaves, and the necessity and means of procuring them instruction in the principles of morality and religion. The subject is confessedly of such importance as renders it well worth the attention of the Bishop; and the appropriation of the legacy of the

"great Mr. Boyle, for the advance and propagation of the Chriſtian religion," to this purpoſe in the Britiſh Weſt India iſlands, leaves us with ſome well founded hopes of ſucceſs. The Biſhop lays it down as a fundamental principle of intereſt and duty in the Weſt India planters to "encourage the natural increaſe of the negroes now in the iſlands;" and that the "moſt practicable and moſt effectual means, beyond all controverſy," of doing this, will be by "a careful and aſſiduous inſtruction of your ſlaves, both children and adults, in the principles of the Chriſtian religion, and a ſtrict attention to the regulation of their moral conduct." To this propoſition we moſt cordially agree; but we fear that there are very few perſons in the Weſt Indies who have truly any juſt grounds for being conſidered Chriſtians: religious duties are among the very laſt thought of by perſons who undergo a kind of voluntary exile only to accumulate ſuch a fortune in a few years as will ſupport them during the remainder of their lives in ſplendour in England. Among ſuch characters we fear fanatical miſſionaries will rather contribute to turn their indifference into abſolute infidelity than convert them to more pious feelings. The eſtabliſhment of public ſchools, however, on the plan recommended by the Rev. Dr. Bell, of which a copious abſtract is given by the Doctor himſelf in an Appendix, could not fail to be eminently uſeful, and we ſincerely hope that the planters and the government alſo will ſee the propoſal in a proper light, and adopt it accordingly. His Lordſhip's views and expectations ſeem equally moderate and rational on this ſubject; they are manifeſtly dictated by the pure ſpirit of Chriſtianity, and we hope will be no leſs beneficial to the public than they are honourable to the prelate. If the planters *will* it, the expence will be nothing, as it appears that all the neceſſary inſtruction can be given by Sunday-ſchools; but it has been laconically obſerved, with truth, that "Chriſtian maſters make Chriſtian ſlaves."

Croſby's Complete Pocket Gazetteer of England and Wales, or Traveller's Companion. Arranged under the various Deſcriptions of Local Situation, Public Buildings, Civil Government, Number of Inhabitants, Charitable Inſtitutions, Antiquities and Curioſities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Cuſtoms, Literary Characters, Amuſements, Pariſhes, Churches, &c., Market Days and Fairs, Bankers, Poſts, Inns, Coaches and Waggons, Diſtances from London, ſurrounding Towns and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Buſineſs throughout the Kingdom. With a Preface and Introduction. By the Rev. J. Malham, Author of the Naval Gazetteer, &c. Pp. 615, 18mo, with a Map, 5s. Croſby and Co. 1807.

THE copious title page of this ſmall volume, printed on a very ſmall type, ſufficiently deſcribes its contents. It will be found a very uſeful becauſe a very portable publication, and abounding in much

miſcellaneous information reduced to a very narrow compaſs. Its greateſt defect, however, is in not being ſufficiently copious in the names of places, inſtead of which too much irrelevant matter is introduced into a work of this nature: neither is it always very correct in the deſcription of places; ſtill leſs in the curioſities which they contain: but the defects are, perhaps, counterbalanced by the variety and ſmallneſs.

Mathematical Tables, containing the Logarithms of Numbers, Logarithmic Sines, Tangents, and Secants, and a traverſe Table; to which are prefixed Logarithmical Arithmetic, and Plane Trigonometry; alſo Examples on the Menſuration of Heights and Diſtances. For the Uſe of Schools. By J. Brown, Mathematician. *The ſecond Edition, corrected, improved, and enlarged, with the following Additions, viz. an Account of the Nature and Calculation of Logarithms, and of Sines, Tangents, and Secants; Anſwers to the Examples on the Menſuration of Heights and Diſtances, and Solutions of the moſt difficult given in Notes; Rules for the Computation of Intereſt and Annuities, with Tables of Compound Intereſt, Probabilities of Life, and Annuities for Years and Lives; and an Appendix, explaining the Application of Logarithms to the Menſuration of Heights by the Barometer.* About 180 pages, 8vo. Hill, Edinburgh; Longman and Co., London. 1808.

AN improved edition of a uſeful work; yet conſidered as deſigned "for the Uſe of Schools," it would have been much more complete had it contained a little more introductory and explanatory matter. It is a great defect in moſt part of our books of education, that the reſpective branches of ſcience are either very careleſsly or imperfectly defined. Even our common grammars furniſh examples of this defect, by exhibiting very defective definitions of nouns, verbs, &c. In like manner in the preſent work, ſome more explanatory definitions of the nature of logarithms would have tended conſiderably to facilitate the acquirement of logarithmic knowledge. Still, however, their application to plane trigonometry, to the menſuration of heights and diſtances, and to intereſt and annuities, will be found very convenient for various purpoſes of calculation. But the principal articles in this comprehenſive volume which will attract attention at the preſent moment are the "tables of compound intereſt and annuities," ſhewing the amount and preſent value of 1*l* annuity, compound intereſt, probabilities of life, value of an annuity of 1*l* for a ſingle life and on two joint lives. The new ſyſtem adopted by the Chancellor of the Exchequer, with ſuch unanimous approbation, of paying off the national debt by means of annuities, is likely to render calculations of that nature an object of general attention, as little doubt can be entertained that the meaſure will become extremely popular and patriotic. Conſiderable pains have been taken to render the logarithmic tables in this volume very correct, and the whole are very neat, and well worthy of the approbation and confidence of the public.

A Series of Mercantile Letters, intended to give a general Knowledge of Buſineſs to thoſe young Perſons whoſe Views are directed to Commerce, and for the Uſe of Schools. By E. Hodgkins. Pp. 261, 12mo. 4s. Booſey. 1808.

THESE Letters contain a great variety of miſcellaneous mercantile information that will be very convenient and uſeful to young perſons unacquainted with compoſition, and alſo with many of the moſt familiar forms and uſages of commercial tranſactions. Tables of weights, meaſures, coins, &c., reduced to the Engliſh ſtandard, are added; with a vocabulary of mercantile expreſſions, ſpecimens of prices current, and almoſt every topic which generally concerns the Engliſh merchant in tranſacting buſineſs with others on different parts of Europe and America. Conſidering how little young perſons engaged in trade uſually read, we think the author has very happily ſuited their indolent taſte and their convenience, as well as devoted his Letters to ſubjects which their daily occupations muſt render intereſting to them, and thus rendered them an acceptable and eſſential ſervice. We recommend theſe Mercantile Letters to the peruſal of ſuch perſons.

MISCELLANIES.

ANNIVERSARY OF THE BIRTH OF MR. PITT.

ON Saturday the 28th of May the birth-day of Mr. PITT was celebrated at Merchant Taylor's Hall, by one of the moſt reſpectable aſſemblages of perſons which ever met on any occaſion. This was no *party meeting;* it originated entirely with a body of opulent citizens, who were anxious to ſhew their reſpect to the memory of a man whoſe public ſervices they had experienced, and whoſe private virtues they had felt. The deſign was no ſooner known than many of the independent nobility ſignified their wiſh to join in ſo laudable an undertaking. Not one, however, of his Majeſty's miniſters had the ſmalleſt concern with it, nor was any one of them conſulted on the occaſion. They all attended, indeed, to their honour be it ſaid; but they attended as gueſts; as private friends to Mr. Pitt.

The Duke of Beaufort filled the chair, and diſcharged the duties of his convivial poſt with a dignified eaſe and good humour highly becoming his ſituation, and well calculated to exhilarate the ſpirits of the company. The Dukes of Rutland, Montroſe, and Buccleugh, the Swediſh Ambaſſador, and a great number of the nobility, were preſent. In caſting our eyes around the Hall, which was filled even to repletion, in ſearch of the perſonal friends of Mr. Pitt, we deſcried LORD CARRINGTON, but could not diſcover either the BISHOP OF LINCOLN or LORD SIDMOUTH. Poſſibly their feelings were too

acute to admit of their attendance on ſuch an occaſion! We did not expect to meet the BISHOP OF NORWICH there, his Lordſhip being too much fatigued with his perſonal exertions the night before in defence of the Eſtabliſhed Church, againſt the aſſaults of the Papiſts, ancient and modern, and in expoſing the danger of the miſchievous decrees of the councils of *Lateran* and *Trent*, which, as the Popiſh Primate of Ireland, Dr. Troy, has ſo recently aſſerted, all Papiſts are bound to obey. But there were ſome Biſhops who, we thought, might, without any degradation of dignity, or any ſacrifice of gratitude, have paid this tribute of reſpect to the memory of a ſtateſman, who lived and died *in* and *for* his country's ſervice.

Among other appropriate toaſts given after dinner were the following—"*May the Spirit of Pitt ever inſpire the Councils of England.*"—"*His Swediſh Majeſty.*"—"*The Spaniſh Nation, and ſucceſs to them in their preſent ſtruggle againſt Buonaparte.*"—To the ſentiments and wiſhes implied in theſe toaſts every heart in the company beat reſponſive, whilſt it gave vent to its feelings in repeated burſts of applauſe. Mr. CANNING returned thanks in the name of the Swediſh Miniſter, who ſat next to him, in a ſhort and appropriate ſpeech, pointed with a neatneſs peculiar to himſelf.

When "*the preſent Miniſters and ſucceſs to their endeavours*" was given, the LORD CHANCELLOR attempted to addreſs the company, but his feelings nearly ſubdued his powers of utterance. The language of the heart, however, is moſt expreſſive, and its eloquence produces the greateſt effect. His Lordſhip obſerved that he had been honoured with the intimate friendſhip of Mr. Pitt during twelve years of his life, and that, in all his private communications with him, he always diſplayed *the moſt careful, the moſt earneſt, the moſt zealous anxiety for the liberties of the ſubject.* His Lordſhip alſo expreſſed the moſt fervent, the moſt dutiful attachment to his Sovereign, whom he knew to be the beſt man in his dominions, and the firmeſt friend to the freedom of his people.

Never did greater harmony, never did greater union of ſentiment, prevail, than at this meeting. It exhibited an admirable contraſt to thoſe whig-orgies, at which the ſpirit of diſcord ſeems always to preſide.

The following verſes were recited after dinner—the Ode by Mr. Quin, and the "Independent Tribute" by Mr. Fitzgerald, whoſe Muſe has grown grey, without however having loſt any portion of her youthful vigour, in the ſervice of loyalty.

ODE ON THE CELEBRATION OF THE BIRTH-DAY OF THE LATE RIGHT HON. WILLIAM PITT, MAY 28th, 1808.

Faction, avaunt—if Faction dare appear
Among the loyal Band aſſembled here—
To Gallia's ſlaviſh regions fly:
Go, if averſe to Britain's order'd reign;
There crouch beneath a ruthleſs tyrant's chain;
There baſely live, and meanly die.

The Sons of Freedom here unite to pay
The homage due to Virtue, on the day
Which gave that Virtue to mankind:
Britain records the time with grief and pride;
For her he liv'd—for her, exhauſted, dy'd,
The victim of his patriot mind!

Not Envy's ſelf can ſay this noble train
Their grateful rites with ſordid ends profane,
Each heart its own reward ſupplies;
Each pays the tribute of a fond regret
To him whoſe glorious Sun, alas! is ſet:
No—it illumes its native ſkies.

Oh! let his great example prompt us all
With ardour to attend our Country's call,
And but in death, like him, ſubmit;
Now riſe, and give the toaſt to Briton's dear—
So may his awful Shade complacent hear—
"TH' IMMORTAL MEMORY OF PITT."

AN INDEPENDENT TRIBUTE TO THE MEMORY OF THE RIGHT HONOURABLE WILLIAM PITT.

Written by William Thomas Fitzgerald, Eſq.

Scarce had the tear that dew'd our Nelſon's hearſe
Call'd forth the tribute of each patriot verſe,
When Pitt, in manhood's prime, reſign'd his breath,
And join'd the Hero of his choice in death.
Long had he ſtood the Atlas of the State,
By thoſe who lov'd him not acknowledg'd great!
Contending parties charm'd, attentive hung,
On Tully's periods flowing from his tongue:
His matchleſs eloquence all boſoms fir'd,
Which thoſe who moſt oppos'd him moſt admir'd!
His upright breaſt purſu'd no ſelfiſh end,
At once the Monarch's and the People's friend!
And when he truſted to himſelf alone,
He ſeldom err'd—his faults were not his own.
Through many a civil ſtorm he firmly ſtood,
The object of his life his country's good!
And till his plans by Auſtria's fate were croſs'd,
The Liberties of Europe were not loſt.
Amidſt the wreck he left this iſland free,
Safe in her ſtrength, and ſov'reign of the ſea;
And, if his Spirit be allow'd to know
The mortal ſtruggles of this world below,
Pitt will for England feel a guardian's care,
And all her ſorrows and her triumphs ſhare:

For ere to death his parting ſigh was given,
The Patriot cried, "Oh! bleſs my Country, heaven!"
Though plac'd where ſtrong temptations might allure,
The Miniſter of England ſtill was poor:
Do juſtice, Britons, to his ſpotleſs mind,
Who govern'd Kingdoms, left no Wealth behind!

It is underſtood that Mr. Pitt's Birth-day will be, henceforth, celebrated annually, and in all the great towns of the kingdom. On the preſent occaſion, many hundred were diſappointed of tickets. His perſon is no longer with us; but his name ſtill preſents a rallying point, round which the genuine friends of the country may at all times aſſemble.

THE PICTONIAN PROSECUTION.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

I CLAIM from your impartiality an inſertion of the following letter in your next Number, and the juſtice of the claim upon the two following grounds:

Firſt, upon your having admitted many obſervations into your Review upon the different works which have appeared againſt the ſubject of what the authors of them called "The *Pictonian Proſecution*," and the conſequent right, if I may ſo call it, which thoſe have to be heard who have adopted different ſentiments upon that great queſtion.

Secondly, I demand it ſtill more preſſingly upon the ſtrong and indeed unanſwerable ground, of the great main ſpring and author of all the proceedings and productions which have appeared before the public, the amiable and enterpriſing Colonel Fullarton having moſt unfortunately cloſed his earthly career, and his accompliſhed repreſentative being a weak unprotected female, claiming of courſe in a more powerful manner the liberality and juſtice due to her ſex, and what may now juſtly be called *her* cauſe. I therefore, Sir, on thoſe two different accounts, appeal to your generoſity and liberality for an immediate admiſſion of the following article, in which I have, as far as my ſlender abilities allowed me, contributed my mite to the ſupport of the cauſe of this lady, now rendered ſolitary, helpleſs, and inconſolable, by the untimely death of an adoring huſband.

LETTER I.

To the Hon. Mrs. Fullarton, late of Worton Houſe, Iſleworth, Middleſex.

Madam,

As the ſole heireſs and repreſentative of the noble fortune and family of the late Wm. Fullarton, Eſq. "a colonel in his Majeſty's ſervice in India," as well as the amiable *inheritrix* of his virtues, manners, and diſpoſitions, I take the liberty of addreſſing you in this letter.

Since the ſudden and lamented departure of that virtuous and gallant officer to another, and, I truſt, a better world, your indefatigable exertions to perpetuate the remembrance of his notable exploits in the minds of his afflicted countrymen, by whom I do not particularly mean Scotch men; your unrelaxing endeavours to force upon his character that poſthumous fame which even, without ſuch extraordinary interpoſition on your part, the world would not have been ſo ungrateful as to have refuſed him; the unwinking vigilance with which you have alarmed even the very doors of many of the liege inhabitants of this metropolis; the great utility which you have been of to the Poſt Office revenue, in ſending to the various claſſes of friends, foes, and neutrals in every corner of this kingdom, the elegant productions of your huſband's pen; all theſe pious duties, Madam, demand from me, who in his lifetime was ſuch a zealous and ſincere admirer of his public worth, and of the native ſimplicity, gentleneſs, and elegance, which grace and diſtinguiſh your manners, to pay this tribute of reſpect to the principles which have directed you in the choice of thoſe particular ſubjects, which you have with ſo much good taſte and propriety thought proper to ſelect, as the moſt appropriate matter to embalm and emblazon his memory.

In whoſe hands, Madam, more worthily than in your's could ſo precious a charge be depoſited, as the nice and judicious ſelection of thoſe works, which to eminent political, military, and even naval knowledge, add all the blandiſhments of ſtyle, and all the ornaments of claſſic information?

The letters of *Decius*, like thoſe of their great prototype Junius, whoſe wit and information they ſo happily rival, will now be read by all claſſes and deſcriptions, and, unlike the ſelfiſh author whoſe renown they ſo eagerly ſeek, their beauties are imparted to the learned and unlearned without that odious tax which in his time we were obliged to pay for the inſpection of what was curious or entertaining. You, Madam, in this inſtance, have given another and indiſputable proof of the noble and generous uſe which you can make of a large fortune, by communicating to an anxious and expecting public what you thought proper to give of the fruits of your huſband's labours without payment or penalty; and, as ſtanding firſt and original in the hiſtory of modern literature, to your honour be it recorded, that no bookſeller was employed, as in the caſe of an illuſtrious departed ſtateſman, to cut up his hiſtory in every ſhape and form, from duodecimo to folio, from coarſe foolſcap to double hotpreſſed, from figure to no figure; but, in juſt imitation of the expanded philanthropy which was the paramount trait in your huſband's character, you promptly and liberally pay the printer, the bookſeller, and the newſpapers, all their demands; and, not content with this proof of your generoſity, faithful to the example of virtuous and patient induſtry in every thing that was praiſeworthy which he exhibited while living, you employ the ſame means for the propagation of his chriſtian knowledge, and, for aught I know, the very perſons who from his hands received their private inſtructions to go from coffee houſe to

coffee houſe, and without any of the oſtentatious parade of puffing or proclamation, ſilently, modeſtly, and unobſerved, to depoſit their humble offerings on the tables of thoſe perſons whoſe ſervants are ſo notorious for converting them to a baſe and moſt ignoble uſe. The Letter to a Noble Lord typified with ſeven ſtars, or, in plain Engliſh, Lord Holland, but which your modeſty has thought proper to withhold from the public, has in the ſame gratuitous manner been circulated with a zeal equal only to the truth of its contents. Some of the higheſt perſonages in the land have received the honour of your correſpondence on the occaſion; and thus, Madam, on that gracious plan of equality which alike extended its palm to the peer and the peaſant, to the black and the white, the ſlave and the taſk maſter, on this ſuperhuman principle which characterized your departed huſband, have you too acted in promulgating to the world the dying ſentiments of that illuſtrious officer.

It is, Madam, one great purpoſe of this letter, and the beſt proof of the eſtimation in which I held his character, to warn you in what manner you will be aſſailed by calumny and ignorance; what deſperate attempts have been and will be made to traduce and revile you by an enraged faction, whoſe indignation was ſo provoked by the honeſt and ſpirited attempts which the noble Colonel made to reſcue the weak and the helpleſs from oppreſſion and tyranny. I implore you to hold on the courſe which you have ſo nobly begun, and, in ſpite of all the impoſing names and characters which ſtand in your way, to paſs by in ſilence and ſcorn every impediment and obſtruction of the kind, let the oppoſing authorities be whatever and who they may. It is alſo a part of that ſacred duty which I have impoſed on myſelf, to give you the earlieſt intelligence of the machinations of many of thoſe perſons, who, it ſeems, are determined to go every length to uphold the principles of what they call honour, virtue, truth, integrity, and talent, in the perſon of General Picton. I ſhall fearleſsly, and let the conſequences be what they may, expoſe for your obſervation the names of thoſe perſons who are now ſupporting, as they have hitherto done, the character and conduct of this officer. I am well aware of the unjuſt and iniquitous law of libel, which to the diſgrace of this country is permitted to remain on the ſtatute book; and however conſcious of the general terror which the influence of this law produces amongſt all ranks, I ſhall, notwithſtanding, intrepidly unmaſk thoſe ſupporters of General Picton, and publiſh their names to the world, that it may be univerſally known what the rank and deſcription of thoſe are againſt whom you have to contend in this great cauſe. Suffer me, Madam, to implore you not to allow yourſelf to be alarmed by mere names; let not the ſoftneſs of your gentle nature be terrified by rank, place, or character: remember, Madam, that you were the wife of a great commander, more active, more ingenuous, more enterpriſing, more ſubtle, poſſeſſing more intrigue, than the whole corps of rank and file that can be brought againſt you. Allow me, Madam, to put it to your judgment and diſcrimination, whether the impoſing evidence of ſuch

names as General the Earl of Carhampton, General Greenfield, General Maitland, Sir Samuel Hood, K.B., General Hope, and the reſt of the ſwarm of Generals, Colonels, and Captains who appeared in General Picton's favour, can be put in competition with the illuſtrious houſe of Fullarton? Who, Madam, and what are they? Muſhrooms, upſtarts, pretenders to military knowledge and fame. Who is that arch rogue Colonel Draper, who had the preſumption to give the lie publicly to what your noble huſband had aſſerted, but which groſs inſult he ſo gallantly in reply pledged himſelf on paper to thruſt down the Colonel's throat with the point of his ſword? Can even the name of a Lord, or the rank and place of a ſecretary of ſtate, have any weight againſt ſuch a perſonage as my departed friend? What though Lord Caſtlereagh introduced General Picton to the King? What though the privy council, compoſed as they boaſt it was of all deſcriptions of parties, of what conſequence is their unanimous acquittal? what even is the boaſted gracious reception of this officer by his Majeſty at court? Madam, Colonel Fullarton has, in thoſe immortal letters ſigned Decius, replied ſo unanſwerably to all theſe circumſtances, as not to leave a ſingle barrier in your way, nor one cauſe for you to dread any thing from any quarter, however high, elevated, or authoritative. But be pleaſed to ſee, Madam, the ſtuff and compoſition of thoſe perſons: on what is their evidence built? Examine it, I pray you, ſhould any the ſmalleſt doubt yet remain on your mind of the views and principles of thoſe perſons. I ſhall begin at the root, and go up to the higheſt ſtem. There is, firſt, Captain Shelton *ſwearing* before the privy council, that your huſband, notwithſtanding his proſecution of Colonel Picton, had aſſured him in converſation "that no man had a higher opinion of his zeal, abili-"ties, and energy, and of his indefatigable perſeverance and attention, "to which the colony of Trinidad was ſo particularly indebted; not "only and ſo far from depreciating or wiſhing to leſſen him in the "public opinion, that he had the higheſt opinion both of his talents "and his adminiſtration, and that he ſhould think himſelf bound as "a man of honour to give the moſt ample teſtimonials of it, and ſhould "be happy to follow his example." Theſe the Captain ſwore, Madam, were my friend's exact words; but what man can believe him, or imagine for a moment ſuch inconſiſtent wickedneſs in my virtuous friend? Then Sir Samuel Hood, K.B., fooliſhly aſſerting in full council "that nothing but the paramount obligation of his "Majeſty's commiſſion could ſeat him and my departed friend at the "ſame board," but at which declaration it is well known that my gallant friend attempted to put his hand to the handle of his ſword. Then his afterwards writing home an impertinent letter to Lord Camden, the colonial miniſter, in which he avers that all that the Colonel had written againſt General Picton "was falſe in every page." Then come the ſilly reſolutions of what they call the honourable members of his Majeſty's council in the iſland, in which they preſume to declare "that by my noble friend's connecting himſelf with all the "diſaffected characters and claſſes of inhabitants inimical to the

" former government, he excited mutinous ideas in the minds of the " numerous bands of free coloured people; and that, on a ſerious " conſideration and retroſpect of the whole conduct of Colonel " Wm. Fullarton ſince he has been in the exerciſe of the government, " and comparing it with the deſertion of his poſt, carrying away the " public records, &c. &c. therefore praying his Majeſty to adviſe " the king to remove him for ever from the government of the colo- " ny." Then the commander of the forces in the Weſt Indies, General Greenfield, with his officious depoſition to the commander in chief, his Royal Highneſs the Duke of York, and to the colonial ſecretary Lord Camden, " that his, Colonel Picton's, conduct has been ſuch " as will convince the world of his merit," and oſtentatiouſly adding " that his fame will riſe the higher for the unmerited perſecution " under which he labours," and then afterwards ſubjoining, " That " the diſagreeable ſituation in which he had been placed through what " he has the effrontery to call the *extraordinary* conduct of Colonel " Fullarton, required him to expreſs his entire ſatisfaction of Briga- " dier General Picton both as a ſoldier and a gentleman;" and afterwards that knight-errant Colonel Draper accuſing my friend not only of a " *breach of veracity*," but of peculation in his regiment, and aſſociating him with negro drivers, whom, he aſſerts, he made his companions on his voyage home from Trinidad. General Maitland comes forward alſo, to give the lie, but indirectly, to what my noble friend had aſſerted of his having procured the government of Trinidad for him from Sir Ralph Abercrombie. Then a crowd of navy captains, in their bluſtering coarſe language, proclaiming that all that the Colonel wrote, in which they were concerned, was in every reſpect falſe and calumnious. Theſe, Madam, conſtitute but a ſmall portion of the number who have volunteered their ſervices in General Picton's affairs. I ſhall in my next letter expoſe the names of other perſons, who have the ſame pretenſions to veracity which thoſe pretended gentlemen have boaſted; and ſhall in the remaining part of this letter advert to the different obſervations and remarks which I know have been induſtriouſly, and as they ſay with great effect, made on ſome part of my noble friend's character and conduct, as well as ſome of a very calumniating deſcription, which they had the hardihood and cruelty to charge even upon you, Madam.

It was impudently obſerved in my preſence the other day, when ſpeaking of the very ſudden and unaccountable manner in which my noble friend was cut off, that there was a remarkable coincidence between his death and that of the prieſt Joſef Maria Angeles, who, he ſaid, was convicted of making a falſe entry of the baptiſm of the proſtitute and thief Louiſa Calderon, and of a conſequent perjury on his defence (both of which crimes he ſaid were, by a poſitive order from the Secretary of State here, of the date of the 21ſt of Sept. 1805, ordered to be inveſtigated), in order that General Picton might be convicted of having illegally puniſhed her, and which prieſt, the very day before he was to be brought up for ſentence, died ſuddenly in his bed: this coincidence in fate he attempted to prove,

from a motion that was made in the Court of Exchequer, on Wedneſday the of February laſt, to commit my departed friend to jail for tampering with, and *precognoſcing*, as he called it, a number of witneſſes in Scotland, who were to give evidence againſt the Colonel on a charge made againſt him by Colonel Draper, of making falſe returns of cavalry horſes. The motion, he declared, was to have come on on the Wedneſday following, the conſequence of which indubitably would have been the ſending of my honoured friend to the Fleet Priſon; when, fired with indignation, as I naturally muſt have been at this extraordinary ſtory, I replied, in warm language, he ſtopped me ſuddenly, and informed me, that on Saturday night, that on which my friend departed this life, there was actually then ſitting a conſultation of the ableſt lawyers in the kingdom, to determine what meaſures ſhould be taken reſpecting a forgery which had been committed on the ſigning of one of the vouchers of my hon. friend's regiment, the 23d Dragoons, the name of John Bruce being affixed to the receipt to the paymaſter of that regiment for the ſum of three hundred and odd pounds, which ſaid John Bruce never had been in exiſtence; that the perſon whoſe name it pretended to give was Alexander Bruce, a ſteward of my departed friend's, who denied *in toto* having any thing whatever to do with the tranſaction, and made oath that ſuch a man as John Bruce never exiſted in that country, (Ayrſhire.) The original of this receipt he ſhewed, or pretended to ſhew me, and ſaid that it was brought by a particular order from this country from the offices in Ireland, to be uſed as the lawyers might direct, in whatever form of criminal proſecution they might think proper to adopt. He ſtated that my reſpected friend did actually go into Scotland laſt ſummer, under the pretence of having ſome very particular intereſt and influence in the election for the county of Ayr; that he did attend at the meeting of Heritors, although he had not, until ſome arrangement was made by ſome of his former tenants, even a freehold there; but that all this ſeeming public buſineſs was to cover the ſecret operations that he was carrying on with the ſheriff in precognoſcing the witneſſes that were to appear againſt him on the charge of peculation; and that he actually did compound with this Alexander Bruce, one of Colonel Draper's witneſſes, whom, *after* this compromiſe, he did precognoſce; and which ſaid Alexander Bruce he had, in his petition to the Lords of Seſſion, in the month of February, *before* accuſed of *acquiring the farm of Darley by ſtealth* from him, and *of being guilty of fraud in impoſing upon him* in other matters. The account of his precognoſcing the witneſſes in this illegal and ſecret manner he ſaid he had from Mr. Anderſon, W. S., one of the moſt reſpectable legal men in Scotland, who had been appointed one of the Commiſſioners by the Court of Exchequer. The accuſations of fraud againſt this Bruce, with whom he compounded at this time, were, he ſaid, taken from his own printed petition to the Lords of Seſſion.

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You may well believe, Madam, that I loſt all patience on the re-

preſentation; and though very willing, as you may ſuppoſe, yet I felt myſelf unable, from his declaring that he ſhewed me the actual *original* of this forged voucher, to make any other reply than diſbelieving the whole, and having a perfect confidence that, had my honourable and worthy friend lived, he would have given the lie to all thoſe ſtories, with whatever ſeeming plauſibility and ſtrength they were related. His eagerneſs to ſhake my faith in the integrity and honour of my friend did not reſt here—he would proceed farther; and, ſeeing my incredulity, as he preſumed to call it, he ſaid he would refer me to my friend's near relative, Lord R., for his true and genuine character: he then ſtated ſome circumſtances reſpecting the raiſing of two regiments, the particulars of which he detailed; and remarked, that, if I had any doubt of the facts, he referred me to Lord R. himſelf, and deſired me to make uſe of his name as the author. His effrontery aſtoniſhed me beyond meaſure; nor could all the indignation which I felt, nor the marked manner in which I ſtated my diſcredit and diſbelief of his ſtories, repreſs or diſcountenance him. He would proceed, and ſaid that a moſt honourable nobleman, a man of the moſt unimpeached integrity and honour, the Earl of S——th, had mentioned to him ſuch an extraordinary hiſtory of the contract for ſhoes for his regiment, as put me out of all patience: he again referred me to this noble Lord, and ſaid he would pledge his exiſtence for the truth and fidelity of the account as he ſtated it.

Loſing all temper at the concluſion of this declaration, I inſtantly withdrew from the room, although I was ſtill purſued by this man entreating me to ſtop a little longer, declaring to me that he had not ſpoken either with heat or anger, that he never in his life had any thing to do with my friend, had no perſonal ill will againſt him; that for every thing he had aſſerted he had given the moſt reſpectable authorities, and that, therefore, it was not a matter in which *his own* aſſertion had any thing to do; that he referred me to the noblemen and gentlemen *by name*, all now actually in the country; and adding, that if they did not *literally* ſubſtantiate every word he had ſaid, he pledged himſelf, as a man of truth, to make ample apology and compenſation for any errors, miſtakes, or exaggerations, into which he might have fallen.

Anxious to get out of ſuch a dilemma, I told him that I would very quickly inform myſelf on thoſe ſubjects, and had not the ſmalleſt doubt but I ſhould be able to bring ſuch damning evidence of the falſehood of what he had thus ſo triumphantly (as he termed it) urged, as to reduce him in a very ſhort time to the very unpleaſant predicament of recanting his aſſertions reſpecting my honoured and lamented friend.

I have thus, Madam, put you in poſſeſſion of ſome of the animadverſions which a part of this faction have been for ſome time in the habit of diſſeminating, and, as they ſay, with powerful effect, on the conduct and reputation of the worthy Colonel. With many of the noble referrees, you Madam, from your elevated ſituation in life, muſt be in the habit of friendſhip and intimacy; and knowing with

what ſuperior facility you can appeal to thoſe perſonages for the truth or untruth of thoſe abominable calumnies, I ſhall not preſume to interfere myſelf in a circumſtance where you can ſo eaſily command all the authorities you require.

Pardon me, Madam, for mentioning the words truth or untruth; I do not believe that there is the ſmalleſt foundation for any part or portion of them, and it is one of the moſt convincing and ſatisfactory proofs of the total contempt and diſregard which I entertain both of the authors and the calumnies, that I venture thus publickly to repeat them to you, under the firm conviction that you will have an immediate opportunity of expoſing the wickedneſs and falſehood of thoſe perſons, from the very mouths of thoſe who have been with ſuch matchleſs effrontery, and barefaced impudence, appealed to to confirm and ſubſtantiate them.

As to the charges which were brought againſt yourſelf, Madam, I reſerved them for the concluſion of my letter, although, in fact, the perſon had commenced his converſation with a ſtatement of them. He aſſerted, but of this part he adduced nothing but general information, which, however, he ſtated to have received from the very higheſt authority, perſons that were in the Iſland of Trinidad at the time of the diſputes between the Commiſſioners, and nearly connected with them. He averred, on thoſe teſtimonies, that you Madam, you yourſelf, were the principal cauſe and prime mover of all the contentions that took place there; that, if you had not accompanied Colonel Fullarton to that iſland, it was probable that none of the unhappy circumſtances that have followed would have taken place; that, whenever my old friend ſeemed diſpoſed to relax from the meaſures he was purſuing, you immediately urged him on to ſtill more violent ones: on one occaſion in particular, when a general reconciliation ſeemed to have taken place, and that my departed friend, with his uſual goodneſs and kindneſs of heart, melted into tears, and gave his hand in the moſt cordial and friendly manner to his opponents, you, on his return home, prompted him that very evening to a ſeverer and more inſulting repetition of his former conduct; that you went out of your proper ſphere as a gentlewoman, and interfered in the moſt unprovoked and imperative manner in the affairs of the commiſſion; that you wrote the moſt improper letters to the junior commiſſioners, copies of which, he ſaid, he had in his poſſeſſion, and would ſhew to me if I thought proper; that you perſonally inſulted many gentlemen who called upon you, and branded ſome who had not interfered at all in the diſputes with the imputation of having been active in the quarrel. That you aſſociated there with mulattoes, and mulattreſſes, and very much degraded yourſelf and your high ſituation by ſo doing; that, on your return to Scotland, he would prove from the moſt correct teſtimonies in Glaſgow, whoſe names he mentioned, that you had what he was pleaſed to call *the baſeneſs* to take a mulatto proſtitute, who had acknowledged herſelf to have been alſo a rogue, into your carriage,

and drag her about with you to different reſpectable families in that part of the country; that a moſt reſpectable Trinidad merchant, Mr. Downie, who was then in Ayrſhire, had heard it aſſerted without contradiction at the table of the former Provoſt Bowie, that when you were queſtioned by ſome gentleman whoſe name he mentioned on this moſt extraordinary conduct, you replied, that you merely took her about in the carriage as you would have taken any peaſant's daughter: this he declared was your apology, not at all denying the fact of your having done ſo. That this proſtitute lived in your houſe for ſome time, and whilſt in your family had been got with child by ſome perſon; that the reputed father of the child was known to you, and that it was reported you had declared you would protect the offspring of the virtuous Colonel's protegée.

He maintained that, whilſt in Trinidad, you calumniated even the King's Miniſters, the Colonial Secretary, the Earl of Buckinghamſhire, and the Right Hon. John Sullivan, Under Secretary, by giving out to every perſon who approached you, that thoſe Miniſters had poſitively ſent my old valued friend out to Trinidad on purpoſe to ſupercede Colonel Picton; that you poſitively expreſſed it, in what he termed theſe officious, intermeddling, and impertinent letters (his own words, Madam), which you wrote during the worthy Colonel's abſence to the junior Commiſſioners; and when ſtating this charge, he put his hand in his pocket, and drew from it the original of one of thoſe letters of your's to Sir S. Hood, which he ſhewed to me, and ſaid, "You have been hitherto very incredulous. Look on "that letter: whoſe hand is it?" and on my immediately recognizing and acknowledging it to be your's, Madam, he deſired me to read it, and to keep and ſhew it to you if I thought proper. It was dated April 14, 1803, and part of it worded as follows: "Had "thoſe who alone have a right to judge on this ſubject (the Miniſters for the Colonial Department I preſumed, the Earl of Buckinghamſhire and the Right Hon. John Sullivan) "conceived "the former head of government here (Colonel Picton) qualified "to carry on the *new meaſures* that became neceſſary, *for what rea-* "*ſon did they ſupercede him* by a man in every point as oppoſite as "the two principles of light and darkneſs? *This ſuperceſſion having* "*actually taken place*, by what part of the inſtructions did you, &c. "&c." On this charge he commented with the greateſt ſeverity, obſerving that it was putting all thoſe who had any thing to do in the appointment of this Commiſſion in the moſt awkward ſituation; that from my old friend's having, as he aſſerted, mentioned this very circumſtance "of his appointment being intended as a *virtual ſu-* "*perceſſion* of Colonel Picton, and that he wondered it was not ſo "conſidered by the Colonel," to a gentleman who had a very lengthened and ſerious converſation with him on the ſubject in Trinidad, and who, ſince his return to Europe, made an affidavit to the truth of it in the Court of King's Bench; from the union of theſe three authorities, and looking me full in the face, ſays he, who could know better the foundation of theſe declarations? He ſaid, that every perſon who

was concerned in the arrangement of the Commiſſion muſt neceſſarily be placed in the moſt embarraſſing circumſtances, particularly my noble friend himſelf, the Colonial Secretary, and the Right Hon. John Sullivan. Nay, ſays he, though I do not wiſh or mean to make a direct charge againſt your departed friend, Colonel Fullarton, yet how is ſuch a junction of teſtimonies as the gentleman's recorded affidavit, and Mrs. Fullarton's own recorded original letters, to be reconciled with the Colonel's, the Earl of Buckinghamſhire's, and Mr. Sullivan's teſtimony on the trial of Colonel Draper? Becauſe they go, added he, in the very teeth of his wife's voluntary aſſertion, now produced from thoſe originals, and the gentleman's uncontradicted teſtimony.

I have now, Madam, as far as the limits of one letter will permit me, pointed out to you, in the moſt open manner, the names of that part of the faction who have hitherto been moſt active in the exertions againſt the cauſe of my loved friend: they are the moſt impoſing in rank and ſituation, and therefore I have commenced my expoſition of their views and ſentiments, in order to deter the minor rogues who are leagued and colleagued, as my old friend once ſo juſtly remarked to me, in miſrepreſenting your objects and traducing your principles: I have alſo, according to my pledge in the opening part of this letter, proclaimed the ſentiments and opinions of thoſe perſons, which, as I have before remarked, they ſay they diſſeminate with the moſt powerful effect. I give them to you, Madam, from the mouth of one of the chief conſpirators in this league againſt you, a man of whom, though I am conſtrained to brand with ſuch an opprobrious name as that of conſpirator, I once in my life had an intimate friendſhip with, and a very high opinion of; a man, who then poſſeſſed talents and integrity, and who, I believe, if he had not been by ſome extraordinary and unaccountable cauſe warped from his early principles, would now have been as zealous and as powerful an advocate in the cauſe of truth, honour, and humanity, as he was when I had, what I *then* conſidered, the honour of his acquaintance.

Deprived however, Madam, as you have been by the will of Providence of your loved coadjutor, you muſt now ſummon up all the reſources of your own large mind and fortune. Call to your aſſiſtance alſo thoſe who in his lifetime he moſt truſted and regarded. Fortunately for you, a friend ſurvives, whom, by every tie of virtuous principle, the worthy Colonel was intimately connected; a ſimilarity of thought and conduct bound them together while living, and the gratitude which I know warms your heart will now indiſſolubly join you to him in friendſhip and affection. He will be the ready accoucheur of all your labours. His literature is as extenſive and avowed in this country, as his humanity to his negroes was notorious in the Weſt Indies: joined to this, he is a man of the moſt engaging manners and prepoſſeſſing exterior. You already, Madam, anticipate whom I mean: no perſon but *one* could fill up the nitch I have here carved for him. He is, indeed, an extraordinary man;

the verſatility of his powers and acquiſitions is wonderful. He will fill the place of all profeſſions, and will be as uſeful to *you* in law, as he was to the noble Colonel and to others in phyſic, and, as even ſome of his admirers ſay, in politics and divinity. Cultivate, dear Madam, his intimate friendſhip. Who can look into the book of fate? Rapid changes are every where growing and ſcattered around us. Kings and conſtitutions vary with the rapidity of lightning. Old, firm, and eſtabliſhed, as our bleſſed conſtitution appears in church and ſtate, yet this too may alter; and even that great baſis of our preſent ſtate of ſociety, the allowing but of one wife, may undergo an alteration; polygamy may be eſtabliſhed, and the whole frame and order of things be turned upſide down. Though all thoſe things, Madam, may ſuffer revolution, though kings may die and conſtitutions decay, I truſt and hope that your reſolutions to follow up the great taſk you have undertaken will remain unalterable; and, that as I expreſſed myſelf before in this letter, "You "will hold on your courſe, and, in ſpite of all the impoſing names "and characters which ſtand in your way, in ſpite of the partial "eclipſe of your own luſtre, which it may poſſibly induce, that you "will paſs by in ſilence and ſcorn every impediment and obſtruc-"tion of the kind, let the terrors be what they will, or the oppoſing "authorities what or who they may."

As for me, Madam, may I indulge myſelf with the hope, that this letter will bear to your anxious mind the fulleſt aſſurance that I can give you, that I ſhall not be wanting in my endeavours to promote the object of your labours; that I ſhall not relax in my efforts to expoſe to your juſt indignation the remaining part of this faction; and that I ſhall, with the permiſſion of the editor of this Review, preſume to addreſs you at the commencement of every month, until the very laſt and loweſt of this deſperate gang be laid in the duſt, "proſtrated," as General Pictor fooliſhly ſaid of your late revered huſband, "never to riſe again."

Should an ambitious hope now creep into my boſom, and fill me with the fond illuſion that, at the concluſion of my labours, ſome partial friend may conceive my ſcattered productions entitled to collection and preſervation; ſhould the modeſty and diffidence natural to a young author be reluctantly overcome by the praiſe and perſuaſion of thoſe who are better entitled to judge; and ſhould the ſheets, diffuſed as they will be in the disjointed numbers of a monthly regiſter, be thus deemed worthy of collective publication, may I, Madam, ambitiouſly flatter myſelf with the expectation that the work in that form would be acceptable to you, and that, in the dedication which I would moſt humbly ſolicit for your patronage and protection, I might be allowed the high honour of approximating myſelf, in the only mode within my power, to the illuſtrious author of the productions ſo often alluded to in this letter, by ſubſcribing them with all poſſible reſpect, duty, and deference,

April 26th, 1805. DECIUS ALTER.

NEW SYSTEM OF PARLIAMENTARY DEBATES.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

IN the debate which took place on a late motion in the Houſe of Commons for the production of papers relative to the accounts of the Eaſt India Company, an honourable member is reported in the newſpapers to have ſtated, that the ſpeech made by another honourable member had already appeared in the Morning Chronicle. On reading this paſſage an idea ſtruck my mind, which, I flatter myſelf, may be matured into a plan of great public utility; and which, in that hope, I ſhall ſubmit to the conſideration of your readers.

It was firſt obſerved, I believe, by Ariſtotle, and the diſtinction has been adopted by the philoſophers of every ſucceeding age, down to the great Scotch metaphyſicians of the preſent day, that the faculties of the human mind conſiſt of three parts,—imagination, judgment, and memory. That few men are gifted with all theſe faculties in any very eminent degree, common experience demonſtrates. It is equally evident, that even when they are united in the ſame individual, their exerciſe muſt be bounded by the powers of the corporeal frame. Now, Sir, to apply theſe obſervations to my object. What wear and tear, both of body and mind, have all our great political characters in the Houſe of Commons lately undergone! What with, firſt, the labour of compoſing ſpeeches, then the labour of delivering ſpeeches, and, though laſt, not leaſt, the labour of liſtening to ſpeeches, till five, ſix, and ſeven o'clock in the morning, both ſides of the Houſe have been moſt dreadfully exhauſted; and feeling, as I do, a warm intereſt in the preſervation of theſe faithful guardians of the public weal, who nightly wake that we may ſleep in ſafety, and who ſacrifice their own conſtitutions to ſupport that of their country, it is with infinite ſatisfaction that I find myſelf able to ſuggeſt a plan, which will lighten their labours, and render their future exertions equally beneficial to us, without being ſo highly injurious to themſelves.

I would propoſe, that when any member of the oppoſition has given notice, that on a certain day he will make a certain motion, on a certain ſubject; on the morning of that day, as was the caſe in the inſtance I have already mentioned, the Morning Chronicle ſhould ſtate in its columns all the arguments which can poſſibly be adduced in ſupport of ſuch motion, and that ſome other daily paper, the Morning Poſt, or the Times, ſhould in like manner, on the part of adminiſtration, preſent all the arguments which can poſſibly be urged againſt it. By this means, the gentlemen who conduct the debate would have only to prepare themſelves by reading the paper out of which they were reſpectively to argue, and would be ſpared the neceſſity of calling two out of three of their reaſoning faculties into exerciſe. Imagination and judgment need then no longer be exerted; memory alone, merely to retain what they had read, would be in the ſmalleſt degree requiſite. Even this would be a great point gained; but the ſyſtem is capable of ſtill farther improvement. It

might be ſo arranged, that as ſoon as Mr. Speaker had read the order of the day, Mr. Ley, the Chief Clerk of the Houſe of Commons, ſhould read the oppoſition and miniſterial papers in ſucceſſion, and thus put the Houſe in poſſeſſion of all the arguments *pro* and *con* upon every ſubject that came before them, without putting any of the honourable members to the neceſſity of uſing any one faculty of their minds on any occaſion whatever. All that would then be required of them would be the corporeal exerciſe of following their leaders whenever a diviſion took place.

The duties of the members might be ſtill farther abridged, and the recital of the arguments on the miniſterial ſide of the queſtion alone might ſuffice, if the adminiſtration of this country were endued with that "union of irreſiſtible force with the moſt conſummate art" which ſo happily characterizes the government of Buonaparte*, all whoſe meaſures are ſo wiſe, ſo juſt, ſo calculated for the happineſs of his ſubjects, and ſo unexceptionable in every point of view, that nothing can ever be urged againſt them; and therefore, in his Council of Antients, the public orator alone ſpeaks on the part of government, and perpetual ſilence is obſerved by all the other members. But it unfortunately happens, that with us the caſe is juſt the reverſe; and that the meaſures propoſed by his Majeſty's miniſters are the worſt poſſible in all poſſible caſes*; at leaſt to repreſent them as ſuch is the conſtant employment of oppoſition, and to hear them ſo repreſented is the great privilege and delight of Engliſhmen. My reſpect for theſe laudable uſages induces me to recommend the continuance of arguments on both ſides of the queſtion.

When it is conſidered how deſirable and indeed neceſſary a relief will be given by this plan to his Majeſty's miniſters, who are now incapacitated from giving proper attention to the buſineſs of their ſeveral departments by day, after having been kept up debating all night; and to the members of parliament, whoſe underſtandings are fatigued, and whoſe conſtitutions are impaired, by their attendance on their public duties at ſuch unſeaſonable hours; when it is farther conſidered how much more leiſurely, and of courſe perſpicuouſly, the merits of every ſtate meaſure will then be given in the daily papers, than they now are in the haſty confuſed notes of ſleepy reporters; and how much more ſatisfactory it will be to the public to read the arguments on both ſides fairly and fully ſtated, once, and once only, than to read them, as we now do, over and over again, in the ſpeeches of different perſons, till they nauſeate by repetition, I truſt

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"* The union which the world never before ſaw, of irreſiſtible force with the moſt conſummate art, is combined to rear this gigantic fabric; while the total deſtitution of energy and genius on the other ſide appears to exhibit, by ſuch an unuſual concurrence of circumſtances, the hand of Providence in this extraordinary revolution."—*Inquiry into the Cauſes and Conſequences of the Orders in Council, by Alex. Baring, Eſq. M. P.; Introduction, p. 3-4.*

this meaſure will be approved of by all parties, and every claſs of the community, and that, on the opening of the next ſeſſion of parliament, the proceedings of the Houſe will be regulated on the ſyſtem here propoſed. ARCESILAS.

REMARKS ON THE LETTER OF PHILO-ECCLESIASTICUS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS you have evinced yourſelf a watchful and zealous guardian of the public weal, nor leſs indifferent to the cauſe of truth, I indulge the hope that you will allow me to reſort to you for the maintenance of ſo ineſtimable a treaſure, which has been violated by ſome biaſſed correſpondent in your publication of laſt month, under the deluſive ſignature of Philo-Eccleſiaſticus.

I poſſeſs neither time nor inclination to enter the liſts againſt ſo doughty a champion of the Eſtabliſhment, who, to expreſs his lively feelings for its intereſts, ſcruples not, out of pious regard for its welfare, to calumniate its moſt reſpectable and firm ſupporters.

But a charge exhibited publicly againſt a venerable and conſcientious Biſhop and his Archdeacon, for a breach of duty, is an aſperſion too groſs to paſs unregarded; I am induced, therefore, to take up my pen in juſtification of ſuch reſpectable characters, by briefly laying before you, what hitherto you are a ſtranger to,----a ſtatement of facts.

Complaint was made to the Archdeacon by a pariſhioner of remiſſneſs of duty and irregularity of conduct in his miniſter, which upon inveſtigation was diſcovered, in ſome trivial inſtances, to be well grounded; but even theſe omiſſions were found to proceed not from any wilful reprehenſible inattention, but from the pitiable circumſtance of occaſional infirmity. Many letters paſſed upon the ſubject; and the Archdeacon, who was, at length, fully convinced that the charges took their riſe not from that pure and evangelical ſource from which they were declared to ſpring, and finding all his efforts unavailing to effect a reconciliation, declined any farther correſpondence, referring the matter in debate to the Dioceſan. Upon the receipt of the charges, his Lordſhip loſt no time in ſummoning the ſuppoſed reverend delinquent, to afford him an opportunity of refuting them. When he was informed that it was abſolutely requiſite for him to diſprove the alledged accuſations, to ſuperſede the neceſſity of an eccleſiaſtical proceſs, he not only aſſerted his innocence, but, in confirmation of it, tranſmitted to the Biſhop a certificate atteſted by a large majority of his pariſhioners in his favour, which honourable teſtimony of his conduct induced his Lordſhip to relinquiſh any farther proceedings againſt him. But the clergyman, encouraged to make an example of his adverſary, who had publicly ſtigmatiſed him with repeated acts of intemperance founded in falſehood, had recourſe to the civil power for redreſs. This ſtep his feelings as a man,

and his character as a clergyman, impelled him to purſue; and no doubt exiſted of ultimate ſucceſs, had not legal obſtacles prevented the hearing of the cauſe, which, of courſe, ſubjected the plaintiff to a nonſuit.

This is a plain unvarniſhed tale; and, to prove the light in which this buſineſs was viewed by his neighbours, a ſubſcription was opened, and a ſum collected amounting to nearly 700*l*; not only ſufficient to defray the whole of his expences, but alſo to afford a conſiderable ſurplus in aid of himſelf and family.

VERITAS.

CLERICAL IRREGULARITIES.

May 10, 1808.

Mr. Editor,

THERE is no man, not even yourſelf, nor any one of your praiſeworthy coadjutors, who has a higher opinion of the generality of the eſtabliſhed clergy than I myſelf have; moſt ſenſibly therefore do I feel every thing that may tend in the ſlighteſt degree to leſſen them in the opinion of the public. It is a queſtion which has been often agitated in my mind, whether the publication of ſuch caſes as that related by your correſpondent Philo-Eccleſiaſticus tend to the benefit of the clergy or not. I am rather inclined to the former opinion, though a fear of doing miſchief has prevented me from bringing forward ſeveral caſes little inferior in their evil tendency to the one alluded to. In every large body of men improper members will, through ſome cauſe or other, be introduced. But if the bad conduct of individuals among the clergy is to meet with no check, if the veil of Chriſtian charity is to be for ever ſtretched over the clerical drunkard and debauchee, it will no doubt become, nay it is already become, a cloak for licentiouſneſs. But, alas! what is to be done? If the ſuperiors in the church will not hear, or will not believe, complaints of improper conduct; if the individual who prefers them is to be proſecuted as a libeller; to what power are we to look for redreſs? Muſt not a diſeaſe be arreſted in its courſe, becauſe the medicine may be unpalatable, and the mode of treatment repugnant to the feelings of the patient? Would the characters of the reſpectable part of the clergy be tarniſhed by the expulſion of their depraved brethren from the profeſſion? Or is mere commiſeration for the family of a drunken curate a ſufficient cauſe for continuing his peſtilential reſidence in a pariſh? Does any ſuch cauſe preſerve the ſubaltern officer from the ſentence of a court martial? Where incumbents knowingly and wilfully appoint improper curates, their conduct cannot be held up to the public view in too ſtrong a light. It is highly to be regretted that they who have the power to cenſure ſuch conduct do not do it.

The following fact has lately been communicated to me. Two very reſpectable inhabitants of a pariſh waited upon their rector to remonſtrate againſt the appointment of a curate, who was extremely

well known to them, having been reſident in the next pariſh for many years, and from which, on the appointment of a new incumbent, who alſo had long been his neighbour, he had been recently diſmiſſed. The chief cauſe alledged was drunkenneſs, and a total want of that conduct which would make him reſpected. Without deigning to take the caſe into conſideration, or making the ſlighteſt enquiry why his neighbour, who is a moſt reſpectable clergyman, diſmiſſed this perſon from his church, he, to uſe the very words of the complainants, 'made light of all they ſaid,' and appointed the curate. It is very probable that this rector did not prefer a drunken curate to a ſober one, and that he acted ſuch a part through mere indolence. But will that extenuate his offence? Surely ſome ſuch man ſat to Cowper for his picture of a prieſt prepared to make God's work a ſinecure. Conſidering the times, and the dangers overt and covert with which our church is threatened, there is too much cauſe to ſubjoin the poet's pious wiſh, "from ſuch apoſtles, O ye mitred heads, preſerve the church!"

I am, dear Sir,
With the moſt perfect eſteem, your obedient ſervant,
F. De Courcey.

If the clergy will be guilty of ſuch *ſuicidal acts* as that here noticed by our correſpondent, they are fit ſubjects for public reproof. *Amicus Plato, Amicus Socrates, ſed magis amica veritas.* We are friends to the clergy; we are friends to the Eſtabliſhed Church; but we are greater friends to the Chriſtian religion. The intereſts of the laſt muſt not be ſacrificed out of delicacy to the firſt. As a *body*, a more correct, pious, and exemplary ſet of men are not to be found in the world than the clergy of the Eſtabliſhment. That among ſuch numbers *ſome* ſhould be ſeen who diſgrace their ſacred calling is no matter for ſurpriſe; but ſtill the frailty of human nature forms no excuſe for the irregularities of men, whoſe firſt duty it is to ſubdue that frailty in themſelves, as far as it is practicable, by the aid of religion, and to correct it in others, with the *care of whoſe ſouls* they are ſolemnly entruſted, and whom, therefore, they ought not only to inſtruct by their precepts, but to edify by their example. This ſubject, however, is too important, to be diſcuſſed caſually, as it were. It is one of vital importance; and we call, moſt ſtrongly, on the heads of our church, to apply to it ſuch remedy as it is in their power, and as it is their duty, to adminiſter.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS I truſt that upon every occaſion you are well diſpoſed to aſſiſt the public in judging "righteous judgement," and feeling as I do for the credit of my cloth, I am led to addreſs you by a few lines on the ſubject of *clerical inebriety*, as brought forward by *Philo-Eccleſiaſticus* in your laſt Review. It there ſtands as a ſtigma (upon ap-

parently fair record) that a certain *Northamptonſhire clergyman* was of an "abandoned and profligate character;" at the ſame time it is obſerved, that ſuch inſtances of clerical miſconduct were "*frequent in the country.*" The latter repreſentation is ſurely indefenſible; and as to the clergyman in queſtion, it was much doubted whether, if the caſe had been *tried**, that the inebriety and neglect of duty charged upon him would have been proved; the perſuaſion of which was (it ſeems) what induced him, by the advice of ſome friends, to inſtitute a proſecution for a *libel* at the *aſſizes*, which being out of order was ſoon quaſhed on the opening of the cauſe.

This buſineſs occaſioned much intereſt in the neighbourhood, and great preparations were made on both ſides to prove and diſprove. I am ſorry to ſay, that being *nonſuited* it involved the poor *plaintiff* in expences to the amount (at leaſt) of 800*l.* Yet humanity will be pleaſed to hear, ſuch was the general feeling in his behalf, that in a few days nearly this ſum was voluntarily ſubſcribed by gentlemen of the county, to relieve the rector from impending diſtreſs; and it was expected that much more than was ſufficient would be obtained, and diſpenſed for the benefit of his family.

I am reluctant, Mr. Editor, to treſpaſs on your time, but ſurely (let me add) the moſt reſpectable names in the county could not ſtand forth thus to countenance an "abandoned and profligate character." It is obſervable, that *Philo-Eccleſiaſticus* ſays, "The true cauſe of this clergyman's *incapacity* aroſe from the effects of his habits of exceſſive drinking." Now, Sir, "groſs neglect of duty" and incapacity are certainly two very different things; and the caſe is, that about *ſeven* years ago he had a fall from, or with, his horſe, which occaſioned ſuch a violent concuſſion of the brain, that it ſo impaired his faculties, as ever ſince to make him liable to *miſtakes* in the performance of his duty. And ſuch is the weakneſs of his brain ſince the fall, that he can ſcarce drink a glaſs of wine without being in a degree intoxicated. Yet the "gentleman of the county,"

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* That is, as to the *facts* at iſſue. The Biſhop and Archdeacon were cited merely to prove their hand-writing. And be it ſo, that the only witneſs examined "*rather* eſtabliſhed than diſproved" the charge of inebriety;—on which let me relate the following circumſtance.—It is now about two years ſince, the rector dined and ſat next to me at a meeting on public buſineſs, and three ſmall glaſſes of wine after dinner was all we drank. We ſat off together homewards, and parting in a few minutes for different roads, he had ſcarcely left me before he fell from his horſe, and was ſo inſenſible as to be taken home in an apparent ſtate of intoxication.

Sir, this clergyman, called "an abandoned and profligate character," is as mild and inoffenſive a man as can be met with. I am by no means intimate with him, living at too great a diſtance; and trouble you only as actuated by candour and truth, to check the ſpirit of gainſaying, ſo prevalent, with ſome, as to the miniſters of the Eſtabliſhed Church.

who complained of him, has known him only in this weak ſtate, i. e. about three years. In the rector's pariſh a good houſe, ready furniſhed, was advertiſed to be let, and this *complainant* came from *London* to it, but has now withdrawn himſelf.

I am, Sir, your's,

SOBRIETAS.

PS. *Philo-Eccleſiaſticus* gives this caſe as a *proof* that the *Bath Characters* are not overcharged; but that they are, there can be no doubt.—And what has he *proved* in the preſent caſe?

HINTS FOR IMPROVEMENTS IN PRINTING AND READING THE LITURGY.

"The ſubject is of very great importance; for what can be ſo unpleaſant as to hear the public ſervice of the Church ſpoiled, as it were, by the awkwardneſs of a bad reader? and what is ſo likely to drive people from the Church?"

ANTIJACOBIN REVIEW of *Pearſon's Dangers of the Church*, vol. xxviii, p. 40.

TO THE EDITORS OF THE ANTIJACOBIN REVIEW.

Gentlemen,

THE quotation I have made from your valuable publication, as it expreſſes your own ſentiments on the ſubject, induces me to ſolicit your ſanction to a plan, which I flatter myſelf will promote the welfare of that Church for which you have ever been able and zealous advocates.

When I recollect the obſervation made by you on a former occaſion (Antijac. Rev., vol. xx, p. 517), "that the defects in emphaſis eſcape the obſervation of the generality of men, without taſte, without knowledge, without judgment, it will be for ever incorrect," it may ſeem preſumption in me to preſcribe rules for an art, for which ſo many qualifications ſeem requiſite: but I do not aſſume to myſelf any merit in the work which I propoſe to lay before the public. I am ſo happy as to be ſituated near a church where the ſervices are performed with ſuch ſolemnity and decorum, and read with ſuch apparent devotion and peculiar propriety, that the obſervations I ſhall make are not the reſult of fanciful ſpeculation, but drawn from real practice.

After this apology, I muſt now inform you of my plan of recommending to the two Univerſities (in whom, I believe, the privilege is veſted of printing the Book of Common Prayer) to publiſh the next edition with ſuch improvements as I ſhall propoſe, if they in their wiſdom ſhall approve of them. It will ſuperſede the neceſſity of any "*ritual lectures*" in either Univerſity; as the emphatical words being printed in the *old Engliſh black letter*, or in capitals, may be diſtinguiſhed by the moſt careleſs B.D. that ever ſallied from a college to "*ſerve in the ſacred miniſtry of Chriſt's Church.*"

I need not here enter on the importance of emphaſis, as it affects the ſenſe and meaning of a ſentence; or as it affects the ear, in the modulation of the voice. The great error of thoſe who are called good readers ariſes from the placing the emphaſis chiefly on adjectives, which probably denote only the quality of the object; or on verbs, which, though dignified by name, have often little claim to diſtinction. From the ſpecimens which I ſhall ſubjoin, it will appear that prepoſitions and pronouns are more particularly deſerving of pre-eminence; notwithſtanding the ridicule which Churchill endeavoured to throw on that diſtinguiſhed actor, Mr. Moſſop, in thoſe well-known lines—

> " Conjunction, prepoſition, adverb, join
> To ſtamp new vigour on the nervous line:
> In monoſyllables his numbers roll;
> He, She, It, And, We, Ye, They, fright the ſoul."
>
> *Roſciad.*

But my improvements will not be confined to emphaſis only: I ſhall enumerate many errors in the pointing of the preſent Book of Common Prayer (particularly in the folio editions), and the diviſions of ſentences.

My plan will be chiefly comprehended under the following heads: *Tranſpoſed Emphaſis—Emphatic Emphaſis—Iterated Emphaſis—Affected or pompous Pronunciation—Improved Punctuation—Rapid Enunciation—Unnoticed Connection between Parts of the Service ſuppoſed unconnected.* I ſhall ſubjoin a few ſpecimens under each of theſe heads, by which you may judge of the great utility of my plan, and how far I may deſerve your patronage in ſubmitting it to the public.

The zeal you have ever ſhewn for the welfare of our Eſtabliſhed Church encourages me to hope for your aid in promoting a plan ſo likely to effect ſome reformation in a branch of duty eſſentially connected with its intereſts. I hope a few pages may ſoon be found in your uſeful Review for ſo deſirable a purpoſe, as I am not inſtigated to this work by any intereſted motive, but only with a view to reſcue ſo fine a compoſition as our Church Liturgy from that diſgrace to which it is now expoſed by careleſs and injudicious readers; and to give it that efficacy which it would probably produce, was it judiciouſly and devoutly read.

I am, Gentlemen, your conſtant reader,

April 16, 1808. S. F.

TRANSPOSED EMPHASIS.

Of.—The abſolution and remiſſion *Of* their ſins.
Forgiveneſs *Of* the ſame.
The reſurrection *Of* the body.
From all perils and dangers *Of* this night.
In the ſtrength *Of* our ſalvation.
The deceits *Of* the world, the fleſh, &c.
The healthful ſpirit *Of* thy grace.

Upon.—Have mercy *Upon* us.
For his travail ſhall come *Upon* his own head.
And his wickedneſs ſhall fall *Upon* his own pate.

The emphaſis is, by many, placed on the word *Own*, and the ſenſe may ſeem to require it; but how much more harmonious does this tranſpoſition render it!

With.—Before his preſence *With* a ſong.
Endue them *With* thy Holy Spirit,
Enrich them *With* thy heavenly grace.
We beſeech thee *With* thy favour,
Endue thy miniſters *With* righteouſneſs.
And are threatened *With* invaſion.

By.—*By* an inveterate enemy.
By their endeavours.
How ſhall we ſing the Lord's ſong
In a ſtrange land.
That I offend not *IN* my tongue.
When they ſpake with their enemies *IN* the gate.
The ſtrength of *Our* ſalvation.
A great King *Above* all gods.
And hallowed *It*.
The ſea is his, *And* he made it.
Thou *Art* the everlaſting Son.
Are governed by *Thy* good Spirit.
Thy providence *Has* ſet over us.
Set forth *HIS* moſt worthy praiſe,
To hear *HIS* moſt holy word.
That *WE* may enjoy them.
Be merciful unto *ME*, O God,
For man goeth about to devour *ME*:
He is daily fighting, and troubling *ME*.

EMPHATIC EMPHASIS.

That *All* our doings may be ordered by thy governance,
To do *Always* that is righteous in thy ſight.
Beat *Down* Satan under our feet.
Confound their devices.

ITERATED EMPHASIS.

Let *me never be confounded.*
Thou *ſhalt not* commit adultery.

RAPID ENUNCIATION.

That it may pleaſe Thee, to *bleſs and keep* all thy people,
From all uncharitable——
Lets pray.

IMPROVED PUNCTUATION.

to keep thy Church; univerſal in the right way.
We beſeech Thee with Thy favour,—to behold our moſt gracious Sovereign,—Lord King George.

POMPOUS PRONUNCIATION.

Lord God of *Saba-oth.*

This ſhould be founded very broad, as it muſt ſatisfy the hearers that you are well verſed in the Hebrew language.

That he may alway *incloine* to *thoy* will, and walk in *thoy* way.

No man living be *juſtifoid.*

From *hordneſs* of *hort.*

Through Jeſus *Chroiſt* our *Lud.*

JUDICIOUS CONNECTION BETWEEN PARTS OF THE SERVICE SUPPOSED UNCONNECTED.

And this we beg for Jeſus Chroiſt's ſake foraſmuch as it hath pleaſed Almighty God to give you ſafe deliverance.—

And he ſpake unto them in the Hebrew tongue, ſaying, here endeth the ſecond leſſon, O be joyful in the Lud, all ye lands.

And her daughter was made whole from that hour I believe in One God, the Father Almighty,

The 25th day of the month, the 119th Pſalm I made haſte and prolonged not the time,

LITERARY INTELLIGENCE.

MR. Parkinſon is expected to publiſh, in the month of June, the ſecond volume of his ingenious Reſearches into the Organic Remains of a former World. It will contain repreſentations of nearly two hundred foſſils of the remains of zoophytes, many of which are found diſperſed over Great Britain.

ANSWERS to CORRESPONDENTS in our next.

☞ The Appendix to the twenty-ninth Volume of the ANTIJACOBIN REVIEW, containing a Review of Foreign Literature; a *Political* Preface, exhibiting a Sketch of Continental and Domeſtic Politics, including particular Details on the recent Events in Spain, and Thoughts on the purpoſed Emancipation of the Papiſts; and a copious Index to the Volume; was publiſhed with the preſent Number.